

Grammar of the Beirutian Language

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Forward

This is a grammar of the common language spoken in Beirut, hence I call it Grammar of the Beirutian Language. This grammar is based precisely on the language that I speak.

Dialects:

1. Mount Lebanon or Lebanese proper:

Spoken by the Christians of Mount Lebanon, mainly the Maronites, including the Shiites too.

Consonants:

Same as in Beirut.

In some areas, d is pronounced emphatic.

In some mixed Druze-Christian areas, q is pronounced as Arabic q not as [?].

Vowels:

Emphatic long ā becomes ē. *E.g.:* Beiruti câmèl becomes cēmil.

Final ē becomes i. *E.g.:* Beiruti haydē is haydi.

Diphthongs:

aw and ay remain as such. *E.g.:* Beiruti hôñ is hawn.

2. Druze:

Spoken by the Druzes in Mount Lebanon and Wādī al-Taym.

Almost the same as the Mount Lebanon Christian dialect, but q is pronounced as in Arabic.

In some areas, t and d are pronounced as in Arabic.

3. Iqlīm al-Xarrūb:

Spoken by the Sunnites of Iqlīm al-Xarrūb. It is close to the Mount Lebanon, Sidon and South dialects.

4. Sidon:

Very close to the Beirut dialect, but contains influence from the South and Palestine.

ō or aw becomes sometimes ā. *E.g.*: Beiruti hôñ is hāñ.

5. South:

Spoken by the Shiites of Southern Lebanon.

Consonants:

Same as in Beirut with some variations.

Emphatic t, d, s, and q are pronounced in some areas as t, d, s, and k.

Vowels:

ē becomes ī. *E.g.*: Beiruti debbēñ is dibbīñ.

ī becomes ē. *E.g.*: Beiruti ḥábīx is tabēx.

ū becomes ū. *E.g.*: Beiruti macmūl is macmōl.

6. Biqā‘:

Spoken by Christians, Sunnites and Shiites of the Biqā‘. It contains wide variations within it.

Very close to the Mount Lebanon dialect, it is characterized by i instead of ē at the end, by –ayn instead of –īn, and by strong stress.

In some places, j is pronounced as in Arabic, i.e. English j.

7. North:

Spoken by Sunnites and Christians in the Northern Lebanon.

Characterized mainly by transforming emphatic ā into ū. *E.g.*: Ṭrāblōs becomes Ṭrōblis.

Final ē becomes soft a. *E.g.*: Ṭrâbulsé becomes Ṭrōbulsa.

8. Marj-‘Uyūn and ‘Arqūb:

Spoken by Christians and Sunnites.

It is diverse and contains elements from Palestine, the South, Mount Lebanon, the Biqā‘ and Hauran.

The people of Jdaydet-Marje‘yūn speak a different dialect, deriving directly from the dialect of Hauran, in Syria.

B	L	D	Sd	St	Bq	N	M
mā baddé	a baddiš	a baddiš	ma baddiš	ma baddēš	ma baddayš	a baddiš	ma baddiš
macmūl	macmūl	macmūl	macmūl	macmōl	macmawl	macmūl	macmūl
šebbēk	šebbēk	šebbēk	šebbēk	šebbik	šebbayk	šebbēk	šebbēk
câmèl	cēmil	cēmil	cāmil	cēmil	cāmel	cōmel	cēmel
âré	ēri, qēri	qēri	āré	ēri		ōri	ēré
jīt	jīt	jīt	jīt	jēt	jayt	jīt	jīt

Phonetics:

1. Consonants:

The following is a list of Arabic consonants (in Arabic script and Latin transcription followed here) and of Beirutian consonants corresponding to them.

Arabic	Latin transcription	Beirutian
ء	' [?]'	' [?]'
ب	b [b]	b [b]
ت	t [t]	t [t]
ث	ت [θ]ت	t [t], s [s]
ج	j [j]	j [ʒ]
ح	ħ [ħ]	ħ [ħ]
خ	x [x]	x [x]
د	d [d]	d [d]
ذ	đ [ð]	d [d], z [z]
ر	r [r]	r [r]
ز	z [z]	z [z]
س	s [s]	s [s]
ش	š [ʃ]	š [ʃ]
ص	ṣ [sˤ]	ṣ [sˤ]
ض	ẓ [tˤ]/[ʒˤ]	đ [dˤ]
ط	ṭ [tˤ]	ṭ [tˤ]
ظ	ẓ [ðˤ]	ẓ [zˤ], đ [dˤ]
ع	c [ʕ]	c [ʕ]
غ	g [ɣ]	g [ɣ]
ف	f [f]	f [f]
ق	q [q]	' [?]'
ك	k [k]	k [k]
ل	l [l]	l [l]
م	m [m]	m [m]
ن	n [n]	n [n]
هـ	h [h]	h [h]
وـ	w [w]	w [w]
يـ	y [j]	y [j]
		g [g]

p [p]
v [v]

Every word beginning with a vowel begins in reality with a ' followed by a vowel. Thus, *akal* 'he ate' is in reality '*'akal*'. Initial ' followed by a vowel will not be marked during the course of this grammar except in transliterating Arabic.

In general, all Arabic dental fricative sounds (pronounced by placing the tongue between the front teeth) become alveolar plosive (pronounced by placing the tongue behind the teeth) in Beirutian:

Arabic	Beirutian
<u>t</u>	t
<u>d</u>	d
<u>ż</u>	đ

However, under the influence of Turkish, which transforms these into alveoloar fricatives, and after the spread of Arabic teaching through schools, these sounds are also pronounced as alveolar plosives:

Arabic	Beirutian
<u>t</u>	s
<u>d</u>	z
<u>ż</u>	ż

The sign q is used here for etymological purposes. It is pronounced as '. Vowels before and after it are pronounced either emphatic or soft. ā falling after it is always emphatic. Other long vowels falling after it are often emphatic. There are no strict rules for pronouncing the vowels either emphatic or soft, after or before q.

In some areas of Beirut, like Mazrac and Ḥarīr el-Jdīdē, it is strictly pronounced emphatic. E.g.: *ālbé* 'my heart'.

2. Vowels:

a.— Short:

á [a]

(after and sometimes before emphatic consonants, x, ġ, r, and sometimes l, q, h, c)

E.g.:	đáráb ['d̪arab]	he hit
	ráb [rab]	lord
	áber ['abər]	grave
	ğáṭës ['ɣat̪əs]	diving
	cáber ['cabər]	through
	má'ṭūc [ma?t̪u:f]	cut
	xárūf [xa'ru:f]	goat

Állá ['aɫɫa] *God*

a [æ]

(before and after the other consonants)

E.g.: jabal ['ʒæbæl] *mountain*
 balad ['bælæd] *country*
 Mḥammad ['mħæmmæd]
 Aḥmad ['aħmæd]
 Calé ['qæle]

í [i]

(after and sometimes before emphatic consonants, x, ɣ, r, and sometimes l, q, h, c)

E.g.: B'ācīyyé [b?a:'qijje] *of the B'ā'*

i [i]

(before and after the other consonants)

E.g.: Bayrūtiyyé [bæiru:'tijje] *of Beirut*
 miyyé ['mijje] *hundred*

e [ə]

E.g.: jebet ['ʒəbət] *I brought*
 cabed ['qæbəd] *slave*
 ḥelem ['ħələm] *dream*

è [ɪ]

E.g.: cāmèl ['qɑ:mɪl] *doer, doing*

ë [ɛ]

E.g.: ɣáṭës [ɣatˤs] *diving*

é [e], [ɛ]

ó [ɔ]

(after and sometimes before emphatic consonants, x, ɣ, r, and sometimes l, q, h, c)

E.g.: óṛṭá *gang*
 ḥómér *red*
 Cómár

o [o]

(before and after the other consonants)

E.g.: bacdø *after him*

ò [u]

E.g.: **bektòb** [bəktub] *I write*

u [u]
E.g.: **huwwé** *he*

b.— Long:

â [ɑ:]

(after and sometimes before emphatic consonants, x, ã, r, and sometimes l, q, h, c)

E.g.: **câmèl** *doer, doing*
 xâdém *servant*
 râyèh *going*
 mlâ'é *meeting*
 âdé *Judge*
 tâyèr *flying*
 mhâmé *advocate*
 şâyèr *becoming*
 ãgâtës *diving*
 dârèb *hitting*

ã [æ:]

E.g.: **hãy** *this*

î [i:]

(after and sometimes before emphatic consonants)

E.g.: **şîr** *become*
 ňîr *fly*
 đîr' *hardship*

î [i:]

(before and after the other consonants)

E.g.: **mîn** *who*

ě [ɛ:]

E.g.: **měšé** *walking*
 jěyé *coming*
 nahrěn *two rivers*

ê [ɛ:]

ô [ɔ:]

(after and sometimes before emphatic consonants, x, ã, r, and sometimes l, q, h, c)

E.g.: **xôd** *take*
 ôl *saying*

ō [o:]

(before and after the other consonants)

E.g.:	hōn	here
	tōr	bull

ū [u:]

E.g.:	maħrūm	deprived
	ma‘mūl	done

i/i:	ɪ/ɪ:	u/u:
	ɪ	ʊ
e		o/o:
	ɛ/ɛ:	ɔ/ɔ:
æ	ə	a/a:

3. Diphthongs:

If Arabic ay and aw are contained in a close syllable, which is closed by a consonant other than the y and w, they becomes ē and ō consecutively. E.g.: *bēt* ‘house’ < Ar. *baytu*; *lōn* < Ar. *lawnu*. In the case of *bēt*, the t closes the syllable *bayt* hence ay reverts to ē.

If a vowel is suffixed to this syllable, thus creating two syllables, ē and ō revert to ay and aw. E.g.: *bayté* ‘my house’; *lawné* ‘my color’. In the case of *bēt*, the suffixed pronouns create two syllables: *bē* and *tē*, of which the first reverts to *bay*.

This rule is applied in verbs ending with a vowel or with a geminated consonant, like *ħama* ‘to protect’ and *cadd* ‘to count’. When the stem of the verb (*ħamē-* and *caddē-*) is closed by a consonant (E.g.: *ħamēt* ‘I protected’, *caddēt* ‘I counted’), the final stem vowel stays ē. When a syllable is suffixed to the stem (E.g.: *ħamayna* ‘we protected’, *caddayna* ‘we counted’), the stem vowel reverts to ay.

The rule does not apply in some pronouns and adverbs like *ħōnīk* ‘there’, *ħōlīk* ‘those’.

If ay and aw close a syllable in an Arabic word, they stay constant in the Beirutian derivate. *E.g.: maw-jūd* > Ar. *maw-jūdu*; *may-mūn* > Ar. *may-mūnu*. In the case of *mawjūd*, the syllable *maw* is closed by the w, hence it stays *maw*.

The pattern here is not to close a syllable with two consecutive consonants, as y and t in *bayt*. Thus, in *bēt*, when ay of *bayt* shifts to ē, the t remains the only consonant to close the syllable instead of yt. In *mawjūd*, the w of *maw* is the only consonant to close the syllable hence it does not revert to ō because there is no other consonant following it and closing the syllable.

In the Biqā‘, Druze and Mount Lebanon dialects, strong accentuation of the diphthongs ay and aw allows them to stay constant in all cases.

Diphthong ew and uw contracts usually into ū. *E.g.: bewrat* > *būrat* ‘I inherit’.

Diphthong iy contracts usually into i or e. *E.g.: biyħoṭ* > *biħoṭ* ‘he puts’.

4. Stress or tonic accent:

Stress refers to the phonetic emphasis made on a syllable in a word; this syllable is pronounced stronger than the other syllables of the word. *E.g.:* in the word *pho-to-gra-phy*, the second syllable *to* is the one stressed.

A syllable situated directly after a stressed syllable is called post-tonic. *E.g.:* the syllable *gra* in *pho-to-gra-phy* is post-tonic.

A syllable situated directly before a stressed syllable is called pre-tonic, and the syllable situated before it is called pre-pre-tonic. *E.g.:* in *pho-to-gra-phi-cal*, *to* is pre-tonic and *pho* is pre-pre-tonic.

In monosyllabic words, stress falls always on the only existing syllable. *E.g.: skūt, bayy, emm.*

In duosyllabic words, stress falls usually on the first syllable. *E.g.: cabed, kaleb, šeker, walad, ser'a, šakwa, atal, katab, sakat, akal, werit.*

In duosyllabic and plurisyllabic words containing one long vowel, stress usually falls on the syllable containing the long vowel. *E.g.: cāmel, rāyeh, su'āl, 'yēmē, cemlēn, ḥmūlē, e'ħuwēn, talēta, ma'āber.*

In duosyllabic and plurisyllabic words containing two long vowels, stress usually falls on the syllable containing the last long vowel. *E.g.: cāšūra, cāmūd, tāwūs, mfētīħ, cāmlīn, tmēsūl, cfērīt, 'nēdīl.* This however has the effect of shortening the first long vowel especially in fast speech.

In participles beginning with m, stress always falls on the verb stem if the participle is duosyllabic and on the first syllable of the verb stem if the participle is trisyllabic. *E.g.:*

makṭūb, *metṭekal*, *methammil*, *metcāmil*, *meftecil*, *meḥmarr*, *metfarra'*, *mestnēwil*, *mestmēdē*, *mestacmil*, *mestarjé*, *metcādē*.

Participles of verbs beginning with *a-* (like *ajbar*) stress the first syllable. *E.g.: mejbir, memsik.*

5. Consonant changes:

Colliding consonants of close pronunciation assimilate with each other.

The l of the article *el* assimilates with the consonant following it. These consonants are:

t
j
d
r
z
s
š
ş
đ
t̄
ž
l
n

E.g.: el-šames is pronounced *eššames*.

Verbal prefix *b-*, *be-* changes:

to *m-*, *me-* before an *n*. *E.g.: bnacmul* ‘we do’ becomes *mnacmul*; *benşīr* ‘we become’ becomes *menşīr*.

6. Vowel changes:

The weak vowel *e* is dropped in a word when it is not stressed, when it is situated in a closed last syllable and when a vowel is suffixed to its own syllable. *E.g.: cabed* ‘slave’, *cabdo* ‘his slave’; *tērek* (m. active participle of *tarak* ‘to leave’), *tērké* (f.); *macāmel* ‘factories’, *macāmlo* ‘his factories’; *kēteb el-makṭūb* becomes *kētb el-makṭūb* and it is pronounced *kētbelmakṭūb*.

The same rule applies to i, o and u. *E.g.: werit* ‘he inherited’, *werto* ‘they inherited’; *ptek tob* ‘you write’, *ptek tbo* ‘you write’; *byejbur* ‘he compells’, *byejbro* ‘they compell’.

The weak vowel e may be inserted whenever three consonants collide after a stressed syllable to relieve the unease of pronunciation created by the successive consonants. It is usually inserted between the first and second consonant. *E.g.: ptektbo > pteketbo* ‘you write’.

A weak vowel e is usually orally inserted between words when three or more consonants collide. *E.g.: fī ktēb 'bēlo* ‘there is a book in front of him’, here an e is inserted between the three colliding consonants b and ’b leading to the following pronunciation: *ktēbe'bēlo*.

The e in the article *el*, being always unstressed, is dropped in the following cases:

when it is preceded by another vowel, hence assimilating with it. *E.g.: darbo el-walad* ‘they hit the boy’ is pronounced *darabol walad*.

when it comes at the beginning of a sentence or in suspension. In this case, *el* becomes *l*. *E.g.: el-walad* is pronounced *lwalad*; *el-kēteb* is pronounced *lkēteb*. If the consonant following it assimilates with the *l*, the e may still be pronounced to ease the discomfort created by pronouncing an initial geminated consonant. *E.g.: el-šames* may be pronounced as *ššames* and *eššames*.

when a syllable beginning with two consonants follows it, hence an e is inserted between the *l* and the two consonants. *E.g.: el-ktēb* is pronounced *lektēb*.

Any consonant preceding *el* connects with it in speech, thus making *el* as a suffix to the preceding word. An exception is when *el* is followed by two of three consonants. *E.g.: w el-walad* is pronounced *wel walad*; *šēf el-walad* ‘he saw the kid’ is pronounced *šēfel walad*; *šēf el-ktēb* ‘he saw the book’ is pronounced *šēf lektēb*.

The vowel a may be dropped whenever it falls:

in a pre-pre-tonic syllable before a syllable ending with a long vowel. *E.g.: mwēcīd < mawēcīd*.

in a pre-tonic syllable, when the stressed syllable is closed or ends in a short vowel. *E.g.: katabet > ktabet* ‘I wrote’; *katabtē > ktabitē* ‘you wrote’.

It is preserved whenever:

it is stressed. *E.g.: walad* ‘boy’, *walado* ‘his son’.

it falls in a pre-tonic position, when the stressed syllable ends in a long vowel. *E.g.: hawējiz* ‘barriers’.

It falls in a pre-pre-tonic position before a syllable ending with a short vowel or before a closed syllable. *E.g.: alamūn*.

Morphology

Word formation:

1. Arabic word formation:

a. Word formation according to traditional grammar:

According to traditional Arabic grammar, words (*kalimāt*) are based on roots or stems, which are made of three letters (*hurūf*) represented by the model (*mīzān*) *f-‘-l*, where *f* represent the first letter, ‘ the second and *l* the third. To these letters are added directions or movements (*harakāt*), i.e. vowels, by which the meaning and type of word (noun, adjective, verb etc.) is designated. E.g.: the verb *qatala* belongs to the model *fa‘ala* and the noun *qatlu* belongs to the model *fa‘lu*; the vowels of *fa‘ala* and *fa‘lu* separates the meaning of the two and designates the first as a verb and the second as an infinitif. a (*fathah*), i (*kasrah*) and u (*dammah*) are considered vowels. ā (‘alif), ī (yā‘) and ū (wāw) are considered letters. The absence of any vowel after a consonant is called *sukūn* ‘calmness, immobility’.

Words are divided into two types:

1. Simple (*mujarrad*), whose letters are all original, i.e. whose letters are the letters of the root modeled on *f-‘-l*. Simple nouns can be:

Triletter: formed of three letters

Quadriletter: formed of four letters

Quintaletter: formed of five letters

Verbs can be triletter and quadriletter only.

E.g.: ‘ilmu is a triletter whose letters are ‘-l-m and whose root model is *fi‘lu*; ja‘faru is a quadriletter whose letters are j-‘f-r and whose root model is *fa‘lalu*.

2. Augmented (*mazīd*), for whom other letters are added besides the root letters. Augmentation occurs as such:

1. Augmenting the root letters *f-‘-l*: (a) ‘. E.g.: *karrama* (*fa‘‘ala*). (b) *l*. E.g.: *ihmarra* (*if‘alla*). (c) Both *l* and ‘. E.g.: ‘*aramramu* (*fa‘al‘alu*). (d) Both *f* and ‘. E.g.: *marmarītu* (*fa‘fa‘ilu*).
2. Augmentation by addition of a letter into the root: (a) ‘ (hamzah). E.g.: ‘*akbaru* (*af‘alu*); ‘*intalaqa* (*infa‘ala*); ša‘malu (*fa‘‘alu*); *hamrā‘u* (*fa‘lā‘u*). (b) ā (‘alif). E.g.: *qātala* (*fā‘ala*); *salmā* (*fa‘lā*); *masājidu* (*mafā‘ilu*). (c) ī and y (yā‘). E.g.: *yarma‘u* (*yaf‘alu*) (n.); *yaktubu* (*yaf‘ulu*)

(v.); *sayrafu* (*fay’alu*); *jadīdu* (*fa’īlu*). (d) ū and w (*wāw*). E.g.: *jadwalu* (*fa’walu*); *‘ajūzu* (*fa’ūlu*); *i’sawšaba* (*‘if’aw’ala*). (e) m. E.g.: *maqtalu* (*maf’alu*); *suthumu* (*fu’lumu*). (f) n. E.g.: *nuqātilu* (*nufā’ilu*); *’inkasara* (*’infa’ala*). (g) t. E.g.: *taktribu* (*taf’ulu*); *taqaddum* (*tafa’ul*); *‘ā’isatu* (*fā’ilatu*). (h) h. E.g.: *hizabru* (*hifa’lu*). (i) s. E.g.: *’istahmala* (*’istaf’ala*). (j) l. E.g.: *zaydalu* (*fa’lalu*).

Following these rules, words are divided into five categories for which there are specific formation models:

1. Infinitifs (*masādir*):

The forms of the infinitives are irregular and for some forms of verbs there may exist many forms of infinitives. With the infinitives are counted also the supines (*masādir mīmiyyah*) which begins with an m. These are the infinitif forms with the verbs they derive from:

<i>fa’lu</i>	<i>fa’ala – yaf’ulu</i> <i>fa’ala – yaf’ilu</i> <i>fa’ala – yaf’alu</i> <i>fa’ila – yaf’alu</i> <i>fa’ila – yaf’ilu</i>
<i>fa’lah</i>	<i>fa’ala</i> <i>fa’ila</i> <i>fa’ula</i>
<i>fi’lah</i>	<i>fa’ala</i> <i>fa’ila</i> <i>fa’ula</i>
<i>fu’ūlu</i>	<i>fa’ala – yaf’ulu</i> <i>fa’ala – yaf’ilu</i> <i>fa’ala – yaf’alu</i>
<i>fi’ālu</i>	<i>fa’ala – yaf’ulu</i> <i>fa’ala – yaf’ilu</i> <i>fa’ala – yaf’alu</i>
<i>fa’alānu</i>	<i>fa’ala – yaf’alu</i> <i>fa’ala – yaf’ilu</i> <i>fa’ala – yaf’alu</i>
<i>fu’ālu</i>	<i>fa’ala – yaf’ulu</i> <i>fa’ala – yaf’ilu</i> <i>fa’ala – yaf’alu</i>
<i>fa’īlu</i>	<i>fa’ala – yaf’ulu</i> <i>fa’ala – yaf’ilu</i> <i>fa’ala – yaf’alu</i>
<i>fi’ālah</i>	<i>fa’ala – yaf’alu</i> <i>fa’ala – yaf’ilu</i>

maf 'alu	fa‘ala – yaf‘ulu fa‘ula – yaf‘ulu fa‘ila – yaf‘ilu fa‘ala – yaf‘alu fa‘ala – yaf‘ilu fa‘ala – yaf‘ulu fa‘ila – yaf‘alu
maf‘ ilu	fa‘ala – yaf‘ ilu
fa‘alu	fa‘ila
fa‘ālah	fa‘ula
’if‘ālu	’af‘ala
’if‘ālah	’af‘ala
muf‘alu	’af‘ala
taf‘īlu	fa‘‘ala
taf‘īlah	fa‘‘ala
mufa‘‘alu	fa‘‘ala
taf‘ilah	fa‘‘ala
mufā‘alah	fā‘ala
mufā‘alu	fā‘ala
’ifti‘ālu	’ifta‘ala
’ifti‘ālah	’ifta‘ala
mufta‘alu	’ifta‘ala
’infi‘ālu	’infa‘ala
’infi‘ālah	’infa‘ala
munfa‘alu	’infa‘ala
’if ilālu	’if alla
’if ilālah	’if alla
muf‘allu	’if alla
tafa‘‘ulu	tafa‘‘ala
tafa‘‘ulah	tafa‘‘ala
mutafa‘‘alu	tafa‘‘ala
tafā‘ulu	tafā‘ala
tafā‘ulah	tafā‘ala
mutafā‘alu	tafā‘ala
’istif‘ālu	’istaf‘ala
’istif‘ālah	’istaf‘ala
mustaf‘alu	’istaf‘ala
’if‘īlālu	’if‘ālla
’if‘īlālah	’if‘ālla
muf‘āllu	’if‘ālla
’if‘ī‘ālu	’if‘aw‘ala
’if‘ī‘ālah	’if‘aw‘ala
muf‘aw‘alu	’if‘aw‘ala
’if‘uwwālu	’if‘awwala
’if‘uwwālah	’if‘awwala
muf‘awwala	’if‘awwala

fa‘lalah	fa‘lala
mufa‘lalu	fa‘lala
tafa‘lulu	tafa‘lala
tafa‘lulah	tafa‘lala
mutafa‘lalu	tafa‘lala
’if‘inlālu	’if‘anlala
’if‘inlālah	’if‘anlala
muf‘anlalu	’if‘anlala
’if‘illālu	’if‘alalla
’if‘illālah	’if‘alalla
muf‘alallu	’if‘alalla

To these are added another long list of forms of infinitifs which have to be memorized with the verbs. E.g.: fa‘lu, fa‘alu, fa‘ilu, fu‘lu, fi‘lu, fi‘alu, fa‘lah, fa‘alah, fa‘ilah, fu‘lah, fi‘lah, fu‘ūlu, fu‘ūlah, fi‘ālu, fi‘ālah, fa‘ālu, fa‘ālah, fu‘ālu, fa‘lānu, fa‘alānu, fi‘lānu, fu‘lānu, fa‘ūlu, tif‘ālu, ’infī‘ālu, fay‘alūlah, fu‘lā, fi‘lā, fi‘ālu, tifi‘ālu, fi‘ālu, fi‘lā, ’if‘ālu etc.

2. Derivates (*muštaqqāt*):

a. Active participles ('asmā' al-fā'il):

fā‘ilu	fa‘ala
fa‘ilu	fa‘ila
’af‘alu (m.), fa‘lā'u (f.)	fa‘ula
fa‘lānu (m.), fa‘lā / fa‘lānah (f.)	’af‘ala
fa‘īlu	’istaf‘ala
fa‘īlu	fa‘ila
fa‘īlu	fa‘ula
fa‘īlu	fa‘ila
fa‘īlu	fa‘ula
fa‘ūlu	fa‘ila
fa‘lu	fa‘ula
fa‘alu	fa‘ula
fa‘ālu	fa‘ula
fu‘ālu	fa‘ula
muf‘alu	’af‘ala
muf‘ilu	’af‘ala
mufā‘ilu	fa‘‘ala
mufā‘ilu	fa‘ala
mutafā‘ilu	tafā‘ala

mutafa‘ilu	tafa‘ala
munfa‘ilu	’infa‘ala
mufta‘ilu	’ifta‘ala
muf‘allu	’if‘alla
muf‘allalu	’if‘allala
mustaf‘ilu	’istaf‘ala
muf‘āllu	’if‘ālla
muf‘aw‘ilu	’if‘aw‘ala
muf‘awwilu	’if‘awwala
mufa‘lilu	fa‘lala
mutafa‘lilu	tafa‘lala
muf‘anlilu	’if‘anlala
muf‘alillu	’if‘alalla

b. Intensive forms (*siyaḡ al-mubālağah*):

These are active participles indicating intensive action.

fa‘ālu
fi‘ālu
fu‘ālu
fa‘ūlu
fa‘ālu
fa‘ūlu
mif‘īlu
mif‘ālu
mif‘alu
fu‘alah
fa‘ūlah
fa‘ālah
fā‘ilah
fu‘ālah
mif‘ālah
fi‘īlu
fu‘ālu
fu‘aylu
fa‘īlu
fa‘īlu

c. Passive participles (‘asmā’ al-maf‘ūl):

maf‘ūlu	fu‘ila
fa‘īlu	fu‘ila
fa‘īlu	fu‘ila
fu‘īlu	fu‘ila
muf‘alu	’uf‘ila

mufa‘‘alu	fu‘‘ila
mufā‘alu	fū‘ila
mufta‘alu	’uftu‘ila
munfa‘alu	’infu‘ila
muf‘allu	’uf‘ulla
mutafa‘‘alu	tufu‘‘ila
mutafā‘alu	tufū‘ila
mustaf‘alu	’ustuf‘ila
muf‘āllu	’uf‘ūlla
muf‘aw‘alu	’uf‘ū‘ila
muf‘awwalu	’uf‘uwwila
mufa‘lalu	fu‘lila
mutafa‘lalu	tufu‘lila
muf‘anlalu	’uf‘unlila
muf‘alallu	’uf‘ulilla

d. Comparative and superlative adjectives (*‘asmā’ al-tafdīl*):

There is one form for the comparative and superlative:

’af‘alu

e. Forms indicating place and time (*‘ismā al-makān wa al-zamān*):

maf‘alu	fa‘ala - yaf‘alu
	fa‘ila – yaf‘alu
	fa‘ala – yaf‘ulu
	fa‘ala – yaf‘ilu
maf‘ilu	fa‘ala – yaf‘ilu
muf‘alu	’af‘ala
mufa‘‘alu	fa‘‘ala
mufā‘alu	fā‘ala
mufta‘alu	’ifta‘ala
munfa‘alu	’infa‘ala
muf‘allu	’if‘alla
mutafa‘‘alu	tafa‘‘ala
mutafā‘alu	tafā‘ala
mustaf‘alu	’istaf‘ala
muf‘āllu	’if‘ālla
muf‘aw‘alu	’if‘aw‘ala
muf‘awwalu	’if‘awwala
mufa‘lalu	fa‘lala
mutafa‘lalu	tafa‘lala
muf‘anlalu	’if‘anlala
muf‘alallu	’if‘alalla

f. Forms indicating the agent (*'ism al-ālah*):

mif[َ]alu
mif[َ]ālu
mif[َ]alah
muf[َ]ulu
muf[َ]ulah

3. Irregular Plurals (*jumū‘ taksīr*):

4. Diminutifs (*tasgīr*):

fu[‘]aylu
fi[‘]aylu
fu[‘]ay[‘]ilu
fu[‘]ay[‘]īlu

5. Verbs:

fa[‘]ala – yaf[َ]ulu
fa[‘]ala – yaf[َ]alu
fa[‘]ala – yaf[َ]ilu
fa[‘]ila – yaf[َ]ilu
fa[‘]ila – yaf[َ]alu
fa[‘]ula – yaf[َ]ulu
fa[‘]lala – yufa[‘]lilu

b. Correlation between Arabic forms and Beirutian derivates:

Most of the irregularities in Arabic forms, as the infinitive forms, originate from phonetic dialectic variations inside the Arabic language.

Beirutian inherited only a part of these form, abandoning most of the complexities. However, the irregularities of Arabic were inherited in Beirutian and this is shown clearly in the infinitives and in irregular plurals.

Infinitives and plurals have to be memorized as they occur.

Most of the original designations of the Arabic forms were lost due to different factors like meaning changes, leading to the impossibility of building new words based on these forms although words built on the same models were inherited in the vocabulary. *E.g.:* the form *maf'alu* which indicates place cannot be used anymore to create new words of this form, however Arabic words of its form are used in Beirutian as *maktab* ‘office’.

Although the etymology of most Beirutian words is known, especially those deriving directly from Arabic, it is not possible to give a classification of their forms as it is done with the classification of Arabic words. The only forms which follow a regular pattern are:

1. Verbal forms and verbal conjugation
2. Active and passive participles
3. Some infinitive forms
4. Dual nouns ending with –ēn and –tēn
5. Feminine plural nouns ending with –ēt
6. Masculine and feminine nouns ending with –īn
7. Comparatives and superlative of the form aCCaC

Most of the Arabic forms had crystallized in Beirutian leaving the language with words which cannot correlate with each others due to changes of original meaning and form designation. *E.g.:* the two words *ma'mal* ‘factory’ and *maktab* ‘office’, although belonging to the common Arabic form *maf'alu* indicating place, had lost their link with the original meaning which is ‘place of work’ for the first and ‘place of writing’ for the second due to their acquisition of a secondary meaning.

In general, while most Arabic forms are deverbal, in the sense that from a simple verb stem we can derive a multiplicity of verbs, nouns and adjectives all having multiple designations and meanings, the only regular forms which can be derived from Beirutian verbs are intensive verbs, causative verbs, reciprocal verbs, passive verbs, participles and some infinitives. Although many words of deverbal origin exist in Beirutian, no special form of specific designation and meaning can be assigned to them. *E.g.:* *ktēb* derives from *kitābu* which is an infinitive of the verb *kataba*; however, while *kitābu* can be assigned to a form *fī'ālu* which designates the infinitive mood and on which other forms are modeled and while its derivation from the verb *kataba* can be asserted through this form, no specific form with a specific designation can be assigned to *ktēb* because it had lost its infinitive designation and because the form CCēC cannot be used to derive and create any word from any verb. The word *ktēb* has to be taken with the meaning it has without any concern over its form.

The list given below shows the phonetic correlation between Arabic words and their direct Beirutian derivates. They illustrate the patterns of translation between the two languages including the possibilities of variation.

fa‘lu

kalbu

kaleb

fi‘lu	jid‘u	jedec
fu‘lu	murru	murr
fa‘alu	jabalu	jabal
fa‘ilu	katifu	ketef
fu‘alu	‘Umaru	Comar
fu‘ulu	’udunu	eden
fi‘alu	‘iwadu	cawad
fa‘lalu	Ja‘faru	Jacfar
fi‘lalu	zi’baqu	zaybaq
’af‘alu	’aswadu	aswad
’if‘alu	’isba‘u	esba‘
’if‘ālu	’islāmu	eslēm
’if‘īlu	’iklīlu	eklīl
’uf‘ūlu	’uslūbu	eslūb
’af‘ālu (p.)	’awlādu	wlēd
	’a‘mālu	a‘mēl
’afā‘ilu (p.)	’amākinu	amēken
’afa‘īlu (p.)	’akādību	akēdīb
’af‘ulānu	’aqhuwānu	eqhuwēn
’if‘ilā‘u	’irbi‘ā‘u	orb‘a, erb‘a
’af‘ilā‘u	’arbi‘ā‘u	orb‘a, erb‘a
’af‘ulā‘u	’arbu‘ā‘u	orb‘a, erb‘a
’uf‘alā‘u	’urba‘ā‘u	orb‘a, erb‘a
’uf‘ulā‘u	’urbu‘ā‘u	orb‘a, erb‘a
fā‘ilu	kātibū	kēteb
fā‘alu	‘ālamu	‘ālam
fā‘ūlu	tāwūsu	tāwūs
fā‘ūlā‘u	‘āšūrā‘u	‘āšūra
fa‘ālu	jabānu	jabēn
fi‘ālu	himāru	hmār
fu‘ālu	ğurābu	ğurāb
fa‘ālā (p.)	sakārā	sakāra
fa‘ālā‘u	talātā‘u	talēta
fuwā‘ilu (p.)	suwā‘iqu	zawē‘iq
fu‘āliyah	qurāsiyah	qarāsyā
fa‘āliyah	karāhiyah	karāhiyyē
mafā‘ilu (p.)	maqābiru	maqāber
mafā‘īlu (p.)	mafātīh	mfētīh
fawā‘ilu (p.)	hawājiz	hawējiz
fawā‘īlu (p.)	qawārīrū	qwērīr
fa‘ā‘ilu (p.)	salālimu	salēlim
fa‘ālin (p.)	sahārin	sahārē
fa‘ālīl (p.)	jalābību	jlēbīb
fa‘āwilu (p.)	jadāwilu	jadēwil
fa‘ā‘ilu (p.)	rasā‘ilu	rasēyel
tafā‘īlu (p.)	tamātīlu	tmēsīl

fa‘ālītu (p.)	‘afārītu	‘fērīt
fanā‘ilu (p.)	janādibu	janēdib
fa‘lā	Salmā	Salma
fi‘lā	dikrā	dekra
fu‘lā	hummā	hemmē
fi‘lālu	jilbābu	jelbēb
mif‘ālu	mihrābu	mehrāb
tif‘ālu	timtālu	temsēl
fa‘‘ālu	najjāru	najjār
fi‘lā’u	hirbā’u	herbēyē
fa‘lā’u	sawdā’u	sawda
fu‘alā’u	‘ulamā’u	‘ulamā
fa‘lānu	‘atšānu	‘atšān
fa‘alānu	tawafānu	tawafān
fu‘lān	‘uryānu	‘eryēn
fi‘lānu	’insānu	ensēn
fay‘ālu	baytāru	bītār
fu‘wālu	‘unwānu	‘enwēn
fun‘alā’u	xunfasā’u	xenefsē
fay‘alān	saysabānu	saysabēn
fu‘luwānu	‘unfuwānu	‘enfewēn
fi‘liyā’u	kibriyā’u	kibriya
yaf‘ilu	yaqtīnu	yaqtīn
fay‘alu	Zaynabu	Zaynab
fay‘ilu	mayyitu	meyyet
fa‘ilu	ba‘iru	b‘ir
	qadību	qadīb
	sa‘īdu	sa‘īd
	śadīdu	śdīd
fi‘‘īl	sikkīnu	sekkiñ
	bittīxu	battīx
fu‘‘aylu	‘ullayqu	‘ellēq
mif‘īlu	miskīnu	maskīn
fi‘līlu	xinzīru	xanzīr
taf‘īlu	tahsīnu	tehsīn
taf‘ilah	ta‘ziyah	ta‘ziyē
tafa‘‘ulu	tahammulu	tahammul
maf‘ūlu	mahmūlu	mahmūl
maf‘alu	maqtalu	maqtal
mif‘alu	minbaru	manbar
maf‘ilu	masjidu	masjed
muf‘alu	mushafu	mushaf
muf‘ulu	munxulu	manxal
muf‘ilu	mujbiru	mejbir
maf‘alah	mazra‘ah	mazra‘a
faw‘alu	kawkabu	kawkab

fa‘ūlu	xarūfu	xarūf
fa‘walu	jadwalu	jadwal
fi‘walu	xirwa‘u	xarwa‘
fi‘awlu	sinnawru	sannūr
fu‘ūlu	quddūsu	quddūs
fu‘lūlu	buhlūlu	bahlūl
fu‘‘alu	sullamu	sellom
fi‘‘ilu	himmisu	hemmos
fi‘lālu	zilzālu	zelzēl
fa‘lālu	zalzālu	zelzēl
fu‘lālu	qurtāsu	qertās
fa‘lalānu	za‘farānu	za‘farān
fa‘ālīlu	qanādīlu	qnēdīl
fa‘anlulu	qaranfulu	grenful
fu‘lūlu	‘usfūru	‘asfūr
fa‘alūlu	qalamūnu	qalamūn
fi‘lawlu	firdawsu	fardōs
fa‘lalūtu	‘ankabūtu	‘ankabūt
fi‘līlu	qindīlu	qandīl

c. Translation of words from Arabic to Beirutian:

Translation of words from Arabic to Beirutian follows the phonetic rules discussed in the phonetics section.

Based on the list given above the following translation pattern can be deducted, which pattern is a model for the translation of any Arabic word into Beirutian, with the presence of some exceptions.

CaCCu	CaCeC
CaCCaCu	CaCCaC
CaCaCu	CaCaC
CaCiCu	CeCeC
CaCāCu	CaCēC
CaCāCā (p.)	CaCāCa
CaCāCā’u	CaCēCa
CaCāCiyah	CaCāCiyyē
CiCCu	CeCeC
CiCaCu	CaCaC
CiCāCu	CCāC
CiCCaCu	CaCCaC
CuC ² u	CuC ²
CuCaCu	CoCaC
CuCuCu	CeCeC

CuCāCiCu (p.)	CaCēCiC
CuCāCiyah	CaCāCya
CuCāCu	CuCāC
CāCaCu	CāCaC
CāCiCu	CēCeC
CāCūCu	CāCūC
CāCūCā'u	CāCūCa
'aCCaCu	aCCaC
'aCCāCu (p.)	CCēC
	aCCēC
'aCCiCā'u	oCCCa, eCCCa
'aCCuCānu	eCCuCēn
'aCCuCā'u	oCCCa, eCCCa
'aCCuCu (p.)	aCēCeC
'aCāCiCu (p.)	aCēCīC
'iCCaCu	eCCaC
'iCCiCā'u	oCCCa, eCCCa
'iCCāCu	eCCēC
'iCCīCu	eCCīC
'uCCūCu	eCCūC
'uCCaCa'u	oCCCa, eCCCa
'uCCuCā'u	oCCCa, eCCCa
maCāCiCu (p.)	maCāCeC
maCāCīCu (p.)	mCēCīC
maCCaCu	maCCaC
maCCaCah	maCCaCa
maCCūCu	maCCūC
maCCiCu	maCCeC
miCCaCu	maCCaC
miCCāCu	meCCāC
miCCīCu	maCCīC
muCCaCu	muCCaC
muCCiCu	meCCiC
muCCuCu	maCCaC
taCaC ² uCu	taCaCCuC
taCāCīCu (p.)	tCēCīC
taCCiyah	taCCiyē
taCCīCu	teCCīC
tiCCāCu	teCCēC
yaCCīCu	yaCCīC

CaCāCiCu (p.)	CaCēCiC
CaCāCīCu (p.)	CCēCīC
CaCāCiC (p.)	CaCēCiC
CaCāCin (p.)	CaCāCē
CaCāCīC (p.)	CCēCīC
CaCāCiCu (p.)	CaCēCiC
CaCāCiCu (p.)	CaCēCeC
CaCāCīt (p.)	CCēCīt
CaCāCiCu (p.)	CaCēCiC
CaCClā	CaCCa
CiCCā	CeCCa
CuCCā	CeCCē
CiCCāCu	CeCCēC
CaC ² āCu	CaC ² āC
CiCCā'u	CeCCēyē
CaCCā'u	CaCCa
CuCaCā'u	CuCaCā
CaCCānu	CaCCān
CaCaCānu	CaCaCān
CuCCānu	CeCCēn
CiCCānu	CeCCēn
CayCāCu	CīCāC
CuCCāCu	CeCCēn
CuCCaCā'u	CeCCCē, CeCeCCē
CayCaCān	CayCaCēn
CuCCuCānu	CeCCeCēn
CiCCIyā'u	CiCCIya
CayCaCu	CayCaC
CaCCiCu	CeCCeC
CaCīCu	CCīC
	CaCīC
CiC ² īC	CeC ² īC
	CaC ² īC
CuC ² ayCu	CeC ² ēC
CiCCīCu	CaCCīC
CaCCaCu	CaCCaC
CaCūCu	CaCūC
CaCCaCu	CaCCaC
CiCCaCu	CaCCaC
CiC ² awCu	CaC ² ūC
CuC ² ūCu	CuC ² ūC
CuCCūCu	CaCCūC
CuC ² aCu	CeCCoC
CiC ² iCu	CeC ² oC
CiCCāCu	CeCCēC

CaCCāCu	CeCCēC
CuCCāCu	CeCCāC
CaCCaCānu	CaCCaCān
CaCāCīCu	CCēCīC
CaCaCCuCu	CCeCCuC
CuCCūCu	CaCCūC
CaCaCūnu	CaCaCūn
CiCCawCu	CaCCōC
CaCCaCūtu	CaCCaCūt
CiCCīCu	CaCCīC

2. Beirutian word formation

a. Simple and compound words:

The majority of words are simple formed of a single stem except for loans from languages other than Arabic. *E.g.: ktēb* ‘book’.

Compound words are rare, except for loans from languages other than Arabic. *E.g.: resmēl* ‘capital’ from *rās* ‘head’ and *mēl* ‘money’.

b. Deverbal and denominative words:

Many words are deverbal (i.e. deriving from a verb), especially infinitives and participles. This pattern concerns mainly all nouns, adjectives, participles, infinitives and verbs directly deriving from Arabic. *E.g.: katab* has the following deverbal words: *kēteb*, *ktēb*, *katībē*, *kitēbē*, *maktūb*, *maktab* etc. But some words deriving from other languages have deverbal derivates which do not exist in the original language. *E.g.: faraṭ* ‘to disperse’ from Syriac *prat* ‘to cut, to separate’ has *frāṭa* and *fareṭ* (inf.), *fāreṭ* (act. part.), *mafrūṭ* (pas. part.). Also, *talfan* ‘to call, to phone’ from *telefōn* or *talifōn* ‘telephon’ has *mtalfin* (act. part.).

Denominative words (i.e. deriving from a noun or adjective) exist, part of which have their origins in Arabic. Part of these derive also from loan words. *E.g.: talfan* ‘to phone’ from *telefōn* ‘telephon’.

Noun:

1. Gender:

There are two genders: masculine and feminine.

The singular neuter (inanimate objects) is usually designated by the masculine and sometimes by the feminine depending on the gender of the word in the original language. *E.g.: tāwlé* ‘table’ < Italian *tavola* (f.).

The neuter plural words take usually the feminine ending especially if the word is borrowed from a language other than Arabic. *E.g.: motör* ‘motor’, *motörât* ‘motors’.

The masculine has no case endings.

The feminine ends usually in a/ē, except in certain words which in Arabic are feminine but do not end in ah, and in certain words borrowed from other languages. *E.g.: beseklēt* ‘bicycle’ < French *bicyclette*, *beseklētēt* ‘bicycles’.

2. Number:

There are three numbers: singular, dual and plural.

The singular has no case endings.

The dual masculine ends in –ēn, and feminine ends in –tēn.

The dual comes rarely in a direct genitive construction as *bēt el-malek* ‘the house of the king’. *E.g.: baytēn el-malek* ‘the two houses of the king’. An indirect genitive construction is more frequent. *E.g.: el-kalbēn tab‘ abūk* ‘your father’s two dogs’.

The masculine plural is irregular and has to be memorized by heart.

The feminine plural ends in –ēt. Stress always falls on –ēt.

Adjectives of belongingness have this pattern:

	F	M
S	-iyyé	-iyyet
D	-iytēn	-iyyēn
P	-iyyēt	-iyyē, -iyyīn

-é, -ī
-iyyet, -iyyīn

But irregular plurals can occur. *E.g.: Bayērté* ‘Beirutis’ (m. and f.).

3. Paradigms:

Here are presented examples of words with their dual and plural forms, as well as singular and plural construct forms. Thus for *ab*, *abu* and *abū* are the construct forms.

Stress is shown in bold letters.

ab, bayy ‘father’ (m.)

S	a b	abu, abū
S	bayy	bayy
D	bayyēn	
P	bayyēt	bayyēt

emm ‘mother’ (f.)

S	emm	emm
D	emmēn	
P	emmahēt, emmēt	emmahēt, emmēt

jedd ‘grandfather, ancestor’ (m.)

S	jedd	jedd
D	jeddēn	
P	ajdēd, jdūd	ajdēd, jdūd

sett ‘grandmother’ (f.)

S	sett	sett
D	settēn	
P	settēt	settēt

ax ‘brother’ (m.)

S	ax	axu, axū
D	axxēn	
P	axawēt	axawēt
P	exwēt	exwēt, exwet

xayy ‘brother’ (m.)

S	xayy	xayy
D	xayyēn	
P	xayyēt	xayyēt

exet ‘sister’ (f.)

S	exet	ext
D	extēn	
P	exwēt	exwēt, exwet

P	xayyēt	xayyēt
‘amm ‘paternal uncle’ (m.)		
S	‘amm	‘amm
D	‘ammēn	
P	‘mūmē	‘mūmet, ‘mūmt, ‘mūmet
‘ammé ‘paternal aunt’ (f.)		
S	‘ammé	‘ammt, ‘ammet
D	‘ammtēn	
P	‘ammēt	‘ammēt
xāl ‘maternal uncle’ (m.)		
S	xāl	xāl
D	xālēn	
P	xwēl	xwēl
xālé ‘maternal aunt’ (f.)		
S	xālé	xālt, xālet
D	xāltēn	
P	xālēt	xālēt
eben ‘son, child’ (m.)		
S	eben	ebn, eben
D	ebnēn, waladēn	
P	wlēd	wlēd
walad ‘boy, child’ (m.)		
S	walad	walad
D	waladēn	
P	wlēd	wlēd
benet ‘girl, daughter’ (f.)		
S	benet	bent
D	bentēn	
P	banēt	banēt
‘abed ‘slave’ (m.)		
S	‘abed	‘abd
D	‘abdēn	
P	‘abīd	‘abīd
‘abdé ‘slave’ (f.)		
S	‘abdé	‘abdet, ‘abedt
D	‘abedtēn	

P	‘abīd	‘abīd
su’āl ‘question’ (m.)		
S	su’āl	su’āl
D	su’ālēn	
P	as’ilé	as’elt, as’ilet
’yēmē ‘resurrection’ (f.)		
S	’yēmē	’yēmet, ’yēmt
D	’yēmtēn	
P	’yēmēt	’yēmēt
ṭawafēn ‘flood’ (m.)		
S	ṭawafēn	ṭawafēn
D	ṭawafēnēn	
P	ṭawafēnēt	ṭawafēnēt
anē‘a ‘conviction’ (f.)		
S	anē‘a	anē‘t, anē‘et
D	anē‘tēn	
P	anē‘āt	anē‘āt
ḥmūlē ‘cargo, load, burden’ (f.)		
S	ḥmūlē	ḥmūlet, ḥmūlt
D	ḥmūltēn	
P	ḥmūlēt	ḥmūlēt
šaṛlē ‘thing, issue, affair’ (f.)		
S	šaṛlē	šaṛlet, šaṛlet, šaṛelt
D	šaṛeltēn	
P	šaṛlēt	šaṛlēt
ser’ā ‘theft’ (f.)		
S	ser’ā	ser’et, sere’t, ser’et
D	sere’tēn	
P	ser’āt	ser’āt
šakwa ‘complaint’ (f.)		
S	šakwa	šakwa, šakwē-
D	šakewtēn	
P	šakēwa	šakēwa, šakēwī-
ḥarāmē ‘thief, robber, crook’ (m.)		
S	ḥarāmē	ḥarāmē, ḥarāmī
P	ḥarāmiyyé	ḥarāmiyyet, ḥarāmīt

harāmiyyé	‘thief, robber, crook’ (f.)	
S harāmiyyé		ħarāmiyyet, ħarāmīt
P harāmiyyé		ħarāmiyyet, ħarāmīt
‘āmel	‘doing (act. part. of ‘emil ‘to do’); doer’	
M S ‘āmel		‘āmel, ‘āml ¹
	P ‘āmlīn	‘āmlīn
F S ‘āmlé		‘āmlé, ‘āmelt, ‘āmlet
	P ‘āmlīn	‘āmlīn
kelmé	‘word’ (f.)	
S kelmé		kelmet, kelemt, kelmet
D kelemtēn		
P kelmēt		kelmēt
şōt	‘voice, sound, vote’ (m.)	
S şōt		şawt ² , şōt
D şawtēn		
P aşwāt		aşwāt
zamēn	‘time’ (m.)	
S zamēn		zamēn
P azminé		azminé, azment, azminet
sallé	‘basket’ (f.)	
S sallé		sallet, sallt
D salltēn		
P sallēt, selal, slēl		sallēt, selal, slēl
jamal	‘camel’ (m.)	
S jamal		jamal
D jamalēn		
P jmēl		jmēl
ra’bē	‘neck’ (f.)	
S ra’bē		ra’ebt, ra’bet, ra’bt
D ra’btēn, ra’ebtēn		
P r’āb, ra’bēt		r’āb, ra’bēt
bīr	‘well’ (m.)	
S bīr		bīr
D bīrēn		
P bvār		bvār

¹ With suffixed pronouns if stress is on the pronoun. *E.g.*: ‘āmlo doing it.

² With suffixed pronouns. E.g.: *sawto* 'his voice'.

neser	‘eagle’ (m.)
S	neser
D	nesrēn
P	nsūr

bēt	‘house, family’ (m.)
S	bēt
D	baytēn
P	byūt

asad	‘lion’ (m.)
S	asad
D	asadēn
P	’sūd

ḥūt	‘whale’ (m.)
S	ḥūt
D	ḥūtēn
P	ḥītēn

ḡurāb	‘crow’ (m.)
S	ḡurāb
D	ḡurābēn
P	ḡerbēn

ḡerfē	‘room’ (f.)
S	ḡerfē
D	ḡereftēn
P	ḡeraf

ūḍa	‘room’ (f.)
S	ūḍa
D	ūḍtēn
P	uwaḍ

dawlē	‘state’ (f.)
S	dawlē
D	daweltēn
P	dewal

jem‘a	‘Friday; week’ (f.)
S	jem‘a
D	jeme‘tēn
P	jema‘

³ With suffixed pronouns. E.g.: bayto ‘his house’

leḥyé ‘beard’ (f.)

S	leḥyé	leḥyet, leḥeyt
D	leḥeytēn	
P	leḥyēt, leḥa	leḥyēt, leḥa

ktēb ‘book’ (m.)

S	ktēb	ktēb
D	ktēbēn	
P	ketub	ketub

abyad̪ ‘white’ (adj.)

M	S	abyad̪
F	S	bayd̪a
C	P	bīd̪

aswad ‘black’ (adj.)

M	S	aswad
F	S	sawda
C	P	sūd

aḥmar ‘red’ (adj.)

M	S	aḥmar
F	S	ḥamra
C	P	ḥomer

axdar ‘green’ (adj.)

M	S	axdar
F	S	xadra
C	P	xoder

aşfar ‘yellow’ (adj.)

M	S	aşfar
F	S	ṣafra
C	P	ṣofer

azra’ ‘blue’ (adj.)

M	S	azra’
F	S	zar’ā
C	P	zere’

ḥebla ‘pregnant’ (f. adj.)

S	ḥebla
P	ḥabēla

abīlē ‘tribe’ (f.)

S	abīlé	abīlt, abīlet
D	abīltēn	
P	abēyel	abēyel
jēhel ‘ignorant’		
M S	jēhel	jēhel, jēhl
F S	jēhlé	jēhelt, jēhlet
C P	jehhēl	jehhēl
xāyen ‘traitor’		
M S	xāyen	xāyen, xāyn
F S	xāyné	xāyent, xāynet
C P	xawané	xawanet, xawant
ādē ‘judge’		
M S	ādē	ādē, ādī ⁴
F S	ādīyé	ādīyet
C P	udāt	udāt
hājez ‘barrier, checkpoint’ (m.)		
S	hājez	hājez, hājz
D	hājzēn	
P	hawējez	hawējez
ḥakīm ‘doctor’		
M S	ḥakīm	ḥakīm
F S	ḥakīmē	ḥakīmet, ḥakīmt
M D	ḥakīmēn	
F D	ḥakīmtēn	
C P	ḥekama	ḥekama
ğanē ‘rich’		
M S	ğanē	ğanē, ğanī ⁵
F S	ğaniyyé	ğaniyyet
M D	ğaniyyēn	
F D	ğaniyytēn	
C P	ağniya, ğanēya	
atīl ‘killed’		
M S	atīl	atīl
F S	atīlé	atīlet
C P	atla	
xanjar ‘knife’ (m.)		

⁴ With suffixed pronouns. E.g.: *qādīna* ‘our judge’.

⁵ With suffixed pronouns.

S	xanjar	xanjar
D	xanjarēn	
P	xanējer	xanējer

kawkab ‘planet’ (m.)

S	kawkab	kawkab
D	kawkabēn	
P	kawēkeb	kawēkeb

sellom ‘ladder’ (m.)

S	sellom	sellm
D	selmēn	
P	salēlem	salēlem

andīl ‘light, lamp’ (m.)

S	andīl	andīl
D	andīlēn	
P	'nēdīl	'nēdīl

wēdē ‘valley’ (m.)

S	wēdē	wēdē, wēdī ⁶
D	wēdyēn	
P	wedyēn	wedyēn

‘ankabūt ‘spider’ (m.)

S	‘ankabūt	‘ankabūt
D	‘ankabūtēn	
P	‘anēkbīt, ‘anēkeb	‘anēkbīt, ‘anēkeb

Bayrūté ‘Beiruti’

M	S	Bayrūté
F	S	Bayrūtiyyé
M	D	Bayrūtiyyēn
F	D	Bayrūtiytēn
C	P	Bayērté, Bayrūtiyyé
M	P	Bayrūtiyyé, Bayrūtiyyīn
F	P	Bayrūtiyyēt

Lebnēné ‘Lebanese’

M	S	Lebnēné
F	S	Lebnēniyyé
M	D	Lebnēniyyēn
F	D	Lebnēniytēn
C	P	Lebnēniyyé

⁶ With suffixed pronouns.

M	P	Lebnēniyyé, Lebnēniyyīn
F	P	Lebnēniyyēt

4. Collective nouns:

There are collective nouns which indicate a kind of things. These don't have plurals. They have derivates which indicate an item of that kind, which are constructed by suffixing -a/é or -eyé/āyé to the original word.

Thus, *laymūn* refers to orange in general as in the expression *be'na laymūn* 'we sold orange'. When we want to refer to an orange, i.e. one item of the species, we say *laymūné* 'an orange' and *el-laymūnē* 'the orange' (dual *laymūntēn* 'two oranges'; pl. *layūnēt* 'oranges' and *el-laymūnēt* 'the oranges').

banadūra 'tomato' (col.)

banadūrāyé 'a tomato' (f.)

D bandūrtēn

P bandūrāt

Articles:

a. Definite:

el- *the*

It is placed before the noun.

b. Indefinite:

Singular:	šī ḥada / ḥadan ši ḥada / ḥadan wāḥad / weḥdē	<i>a; some</i> <i>someone</i> <i>someone</i> <i>someone</i>
Plural:	nēs / ‘ālam kam kam wāḥad / weḥdē ši kam	indefinite plural (lit. people) <i>few; some</i> <i>few ones</i> <i>some; a few</i>
e.g:	bēt byūt ši bēt kam bēt kam rejjēl nēs šaġġilé ḥada jēyé ši ḥada jēyé wāḥad rāyeh kam wāḥad rāyeh ši kam walad	<i>a house; house</i> <i>houses</i> <i>a house</i> <i>some house</i> <i>few houses</i> <i>some houses</i> <i>some men</i> <i>few men</i> <i>workmen</i> <i>someone coming</i> <i>someone coming</i> <i>someone going</i> <i>few ones going</i> <i>a few kids</i> <i>some kids</i>

Pronouns:

1. Personal Pronouns:

a. Nominative:

	S	P
1	ana; ané <i>I</i>	neħna; neħnē <i>we</i>
2	m. enta; enté <i>you, thou</i>	ento <i>you</i>
	f. enté <i>you, thou</i>	
3	m. huwwé <i>he, it</i>	henné <i>they</i>
	f. hiyyé <i>she, it</i>	

b. Accusative:

eyyē-, yyē- yē- is added to the suffixed pronouns to give an accusative designation.

	S	P
1	eyyēnē <i>me</i>	eyyēna <i>us</i>
2	m. eyyēk <i>you, thou</i>	eyyēkon <i>you</i>
	f. eyyēké <i>you, thou</i>	
3	m. eyyé <i>him, it</i>	eyyēhon <i>them</i>
	f. eyyēha <i>her, it</i>	

c. Suffixed to verbs and participles:

S P

1	-né <i>me</i>	-na <i>us</i>
2	m. -ak ⁷ ; -k ⁸ <i>you, thou</i>	-kon <i>you</i>
	f. -ik ⁹ ; -ké ¹⁰ <i>you, thou</i>	
3	m. -o ¹¹ ; - / ¹² <i>him, it</i>	-on; -hon ¹³ <i>them</i>
	f. -a; -ha ¹⁴ <i>her, it</i>	

E.g.:

1. With a verb ending in a vowel *ħama* (*ħamē-*) / *ħemé* (*ħemī-*, *ħemiy-*) ‘to protect’:

	S	P
1	ħamēnē / ħemīnē <i>he protected me</i>	ħamēna / ħemīna <i>he protected us</i>
2	m. ħamēk / ħemīk <i>he protected you</i>	ħamēkon / ħemīkon <i>he protected you</i>
	f. ħamēké / ħemīké <i>he protected you</i>	
3	m. ħamē / ħemī <i>he protected him</i>	ħamēhon / ħemīyon, ħemīhon <i>he protected them</i>
	f. ħamēha / ħemīya, ħemīha <i>he protected her</i>	

2. With a verb ending in a consonant *ħarab* ‘to hit’:

	S	P
1	ħarabnē <i>he hit me</i>	ħarabna <i>he hit us</i>
2	m. ħarabak <i>he hit you</i>	ħarabkon <i>he hit you</i>
	f. ħarabik <i>he hit you</i>	
3	m. ħarabo <i>he hit him</i>	ħarabon; ħarabhon <i>he hit them</i>
	f. ħaraba; ħarabha	

⁷ After consonant.

⁸ After vowel.

⁹ After consonant.

¹⁰ After vowel.

¹¹ After consonant.

¹² After vowel.

¹³ Less frequent form.

¹⁴ Less frequent form.

he hit her

d. Suffixed to prepositions:

	S	P
1	-é	-na
	<i>me</i>	<i>us</i>
2	m. -ak ¹⁵ ; -k ¹⁶	-kon
	f. <i>you, thou</i>	<i>you</i>
	f. -ik ¹⁷ ; -ke ¹⁸	
3	m. -o ¹⁹ ; - / ²⁰	-on; -hon ²¹
	f. <i>him, it</i>	<i>them</i>
	f. -a; -ha ²²	
	<i>her, it</i>	

E.g.:

1. With *el-* ‘to, for’:

	S	P
1	elé	elna
	<i>to me</i>	<i>to us</i>
2	m. elak	elkon
	<i>to you, to thou</i>	<i>to you</i>
	f. elik	
	<i>to you, to thou</i>	
3	m. elo	elon; elhon
	<i>to him, to it</i>	<i>to them</i>
	f. ela; elha	
	<i>to her, to it</i>	

2. With *ma-* ‘with’:

	S	P
1	ma‘é	ma‘na
	<i>with me</i>	<i>with us</i>
2	m. ma‘ak	ma‘kon
	<i>with you, with thou</i>	<i>with you</i>

¹⁵ After consonant.

¹⁶ After vowel.

¹⁷ After consonant.

¹⁸ After vowel.

¹⁹ After consonant.

²⁰ After vowel.

²¹ Less frequent form.

²² Less frequent form.

	f.	ma‘ik	
		<i>with you, with thou</i>	
3	m.	ma‘o	ma‘on; ma‘hon
		<i>with him, with it</i>	<i>with them</i>
	f.	ma‘a	
		<i>with her, with it</i>	

3. With *fi* (*fiyy-*; *fiy-*) ‘in’:

		S	P
1		fiyyé	fīna
		<i>in me</i>	<i>in us</i>
2	m.	fīk	fīkon
		<i>in you, in thou</i>	<i>in you</i>
	f.	fīké	
		<i>in you, in thou</i>	
3	m.	fī; fiyo	fīyon; fīhon
		<i>in him, in it</i>	<i>in them</i>
	f.	fīya; fīha	
		<i>in her, in it</i>	

4. With ‘alā (‘lay-; ‘lē-) ‘on’:

		S	P
1		‘layyé	‘layna
		<i>on me</i>	<i>on us</i>
2	m.	‘lēk	‘laykon
		<i>on you, on thou</i>	<i>on you</i>
	f.	‘layké	
		<i>on you, on thou</i>	
3	m.	‘lē	‘layon; ‘layhon
		<i>on him, on it</i>	<i>on them</i>
	f.	‘laya; ‘layha	
		<i>on her, on it</i>	

2. Demonstrative Pronouns:

Near (this, these):

M.	hayda
F.	haydé; hāy; hā; hē
P.	hōl; hōlé; haydōl; haydōlé

Far (that, those):

M.	haydēk; haydēké
F.	haydīk; haydīké

P. hōlīk; hōlīké; haydōlīk; haydōlīké

<i>E.g.:</i>	hayda hōn eja hayda hōlé ejo	<i>this is here</i> <i>this came</i> <i>these came</i>
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3. Reflexive pronouns:

ħāl-	<i>self</i>
la-ħāl-	<i>by (—)self</i>
menn- la-ħāl-	<i>by (—)self</i>
l-wahd-	<i>on (—) own; alone</i>
nafs-	<i>the same</i>
zēt	<i>the same</i>
bnafs-	<i>by (—) self</i>

<i>E.g.:</i>	xbajet ħālé ktabton la-ħālé 'melton l-wahdē kenet ā'ed l-wahdē katab el-šaġlé nafsa hayda huwwé nafso jīt bnafse	<i>I hit myself</i> <i>I wrote these by myself</i> <i>I did them on my own</i> <i>I was sitting alone</i> <i>he wrote the same thing</i> <i>this is it, the same</i> <i>I came by myself</i>
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4. Possessive pronouns:

The suffixed pronouns are added to *el-* ‘to’ and *la-el-* ‘to’.

	S	P
1	elé	elna
	la-elé	la-elna
	<i>mine</i>	<i>ours</i>
2	m. elak	elkon
	la-elak	la-elkon
	<i>yours, thine</i>	<i>yours</i>
f.	elik	
	la-elik	
	<i>yours, thine</i>	
3	m. elo	elon; elhon
	la-elo	la-elon; la-elhon
	<i>his, its</i>	<i>theirs</i>
f.	ela; elha	
	la-ela; la-elha	

hers, its

taba ‘- ‘belonging to’ may be used in this sense.

	S	P
1	taba'é <i>mine</i>	taba'na <i>ours</i>
2	m. taba'ak <i>yours, thine</i>	taba'kon <i>yours</i>
	f. taba'ik <i>yours, thine</i>	
3	m. taba'o <i>his, its</i>	taba'on <i>theirs</i>
	f. taba'a <i>hers, its</i>	

<i>E.g.:</i>	hayda élé ; hayda la-elé hayda taba‘é hayda el-ktēb elak ; hayda el-ktēb la-elak	<i>this is mine</i> <i>this is mine</i> <i>this book is yours</i>
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5. Relative Pronouns:

ellé; el; l; lle; le; yallé; hallé
what, that, who, whom, that who, that what, that which, the one who, the one which

Note: The initial e in *ellé* assimilates with the preceding vowel. *E.g.: šū ellé* is pronounced *šullé*. *Ellé* is usually abbreviated into *l* after a vowel, *e.g.: šū l*, and as *el* after a consonant, *e.g.: fē' el*.

E.g:	šū ellé ‘ambta‘mlū šū l ‘ambta‘mlū fē’ ellé kēn nēyem fē’ el kēn nēyem fē’ le kēn nēyem	<i>what is that you are doing</i> <i>what is that you are doing</i> <i>the one who was asleep, woke up</i> <i>the one who was asleep, woke up</i> <i>the one who was asleep, woke up</i>
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6. Interrogative Pronouns:

<i>E.g.:</i>	Šū hayda?—Hayda mašī. Šū hayda?—Hayda šī. Hayda šū?—Hayda šī. Ēš hayda?—Hayda mašī. Šū ‘ambta‘mel?—Ma ‘amba‘mel šī. Šū fī?—Ma fī šī. ‘ambtēkol šū?—Teffēha. Šū ‘ambtēkol?—Teffēha.	<i>What is this?—This is nothing. What is this?—This is something. What is this?—This is something. What is this?—This is nothing. What are you doing?—I am not doing anything. What is there?—There is nothing. What are you eating?—An apple. What are you eating?—An apple.</i>
b- šī; ešb- šī		<i>is there anything with (—)</i>
<i>E.g.:</i>	ešbak šī? behon šī?	<i>Is there anything with you? Is there anything with them?</i>
šū ešb-; šū b-		<i>what is wrong with (—); what do (—) have</i>
<i>E.g.:</i>	šū ešbak? šu bēk?	<i>What is wrong with you? What is wrong with you?</i>
fī (—)		<i>is there (—) ?</i>
<i>E.g.:</i>	Fī šī?—Ē, fī šī. Fī šī?—La, ma fī. Fī ‘endak akel?—Ē, fī. Fī ‘endak akel?—La, ma fī. Fī hāda hōn?—Ē.	<i>Is there anything / something?— Yes, there is something? Is there anything / something?— No, there isn't? Do you have any food? (lit Is there any food at you?)—Yes, there is. Do you have any food? (lit Is there any food at you?)—No, there isn't. Is there anybody here?—Yes.</i>
mīn		<i>who; whom</i>
Responses:	maḥada; maḥadan ḥada; ḥadan śī ḥada; śī ḥadan	<i>no one; nobody someone; somebody; anybody (with negation); anybody (with negation) someone; somebody</i>
<i>E.g.:</i>	Mīn?—Ana. Mīn enta?—Ana abū. Mīn fī hōn?—Fī ana hōn.	<i>Who? / Who is there?—Me. Who are you?—I'm his father. Who is there?—There is me here.</i>

Mīn fī hōn?—Ma fī hada.	Who is there?—There is nobody.
Mīn drābet?—Drabto elo.	Whom did you hit?—I hit him.
Mīn nēm?—Mahada nēm.	Who did sleep?—No one did sleep.
Mīn ‘emil hayda el-šī?—Šī hada.	Who did this thing?—Someone.
‘ammtēhké ma‘ mīn?—Ma‘ ambehké ma‘ hada.	With whom are you talking?—I am not talking with anybody.
lamīn	<i>whose; to whom; for whom</i>
Responses:	<i>la-el-; el-</i>
	(possessive pronouns); to (pronoun); for (pronoun)
<i>E.g.:</i>	
Lamīn hayda?—Ma la-hada.	To whom is this?—To no one.
Lamīn hayda?—La-elé.	To whom is this?—To me.
Lamīn hayda?—Hayda la-elé.	To whom is this?—This is mine.
Hayda lamīn?—Hayda la-elé.	To whom is this?—This is mine.
Lamīn ‘tēt hayda?—La-elo.	To whom did you give this?—To him.
menmīn	<i>from whom; by whom</i>
Response:	<i>men-</i>
	<i>from -; by -</i>
<i>E.g.:</i>	
Menmīn n‘amal hayda?—Menno.	By whom was this done?—By him.
Menmīn jebton?—Mennō.	Whom did you bringh these form?—From him.
kīf	<i>how</i>
Responses:	<i>hēk; hēké; haykīk; haykīké as such; in this manner; thus; like that la hēk w la haykīk neither this way nor the other</i>
<i>E.g.:</i>	
Kīf?—Hēk.	How?—As such.
Kīfak?—Mnīh.	How are you?—Fine
Kīf hālkon?—Mnēh.	How are you? / How is your state?—Fine.
Kīf ‘melet hayda?—Hēk.	How did you do this?—Like that.
Kīf kēnet el-madrasé?—‘al.	How was school?—Excellent.
wēn (wayn-)	<i>where</i>
Responses:	<i>hōn; hōné</i>
	<i>here</i>

	honīk; honīké wlamaṭraḥ; walamaṭraḥ	<i>there nowhere</i>
<i>E.g.:</i>	Wēn el-ktēb?—Hōn. Wēn kento?—Kenna b-el-bēt.	<i>Where is the book?—Here. Where were you?—We were at home.</i>
lawēn	<i>whither; where to</i>	
Responses:	‘a - lahōn lahonīk	<i>to — here; to here; hither there; to there</i>
<i>E.g.:</i>	Lawēn rāyħīn?—‘a Bayrūt. Lawēn?—Lahōn.	<i>Where are you going to?—To Beirut. Where to?—Here.</i>
menwēn	<i>whence; where from</i>	
Responses:	men -	<i>from -</i>
<i>E.g.:</i>	Menwēn jēyé?—Men Trāblus. Menwēn hayda?—Men hōn.	<i>Where are you coming from?—From Tripoli. Where is this from?—From here.</i>
ēmta	<i>when</i>	
Responses:	el-yōm halla’ mbēreh abel mbēreh bukra ba‘ed buakra abel; men abel ba‘dēn; men ba‘ed ba‘ed	<i>today now yesterday the day before yesterday tomorrow the day after tomorrow before after not yet</i>
<i>E.g.:</i>	Ēmta jīt?—Halla’. Ēmta jīt?—El-yōm. Ēmta rah tejé?—Ba‘ed buakra.	<i>When did you come?—Now. When did you come?—Today. When shall you come?—The day after tomorrow.</i>
men ēmta	<i>since when; when</i>	
Responses:	men el-yōm men mbēreh	<i>since today since yesterday</i>

men abl mbēreh	<i>since the day before yesterday</i>
men bukra	<i>since tomorrow</i>
men ba‘ed bukra	<i>since the day after tomorrow</i>
men zamēn	<i>a long time ago</i>

E.g.: Men ēmta pta‘mel hēk?—Men zamēn.
Since when you do so?—A long time ago.

Men ēmta ballašto tederso?—Men el-talēta.
Since when did you start study?—Since Tuesday.

La-ēmta *until when; when*

E.g.: La-ēmta ha tħalkon hēk?—Ma mna‘rif.
Until when are you going to stay in this manner?—We don’t know.

ayya; ayye *which; what sort of*

E.g.: Ayya ensēn bya‘mel hēk?—Hēk nēs. *What sort of persons would do so?—Such persons.*

Ayya ktēb na’et?—Hayda. *Which book did you choose?—This one.*

La-ayya šaxeş ‘til el-ktēb?—La-el-m‘alleem.
To which person did you give the book?—To the teacher.

Men-ayya šaxeş axadet el-ktēb?—Men el-m‘alleem.
From which person did you takee the book?—From the teacher.

ayya wāħad *which one*

E.g.: Ayya wāħad eja?—Akbar wāħad
. . .
Which one came?—The biggest one.

Ayya wāħad raħ tēxdo?—Awwal wāħad.
Which one are you going to take?—The first one.

ayya wāħad men *which one of*

E.g.: Ayya wāħad men hōl raħ yejé?—Haydēk.
Which one of these is coming?—That one.

ayyē- ²³ ; ayyēh- ²⁴ (with the suffixed pronouns)		<i>which of; which one</i>
E.g.:	Ayyē?—Hayda.	<i>Which one?—This one.</i>
	Ayyēna ptextār?—Enta.	<i>Which one of us?—You.</i>
	Ayyēhon?—Huwwé.	<i>Which one of them?—Him.</i>
addēš; addē	<i>how much</i>	
b-addē; b-addēš	<i>for how much</i>	
Responses:	hal'add	<i>that much</i>
E.g.:	Addē baddak?—Baddé ktīr.	<i>How much do you want?—I want many.</i>
	B-addē 'ambetbī' hōlé?—B-'ešrīn alef līra.	<i>For how much are you selling these?—For 20000 liras.</i>
	Addē ḥa' hayda?—Ha' o alef.	<i>What is the price of this?—1000.</i>
kam; kem	<i>how many</i>	
kam wāhad; kam weħdē	<i>how many</i>	
Responses:	hal'add	<i>that many</i>
E.g.:	Kam 'aşfūr fi 'al-sajra?—'ašra.	<i>How many bird is there on the tree?—Ten.</i>
	Kam wāhad raħ tēxod?—Tnēn.	<i>How many are you going to take?—Two.</i>
lēš; lē; lašū	<i>why; what for</i>	
Responses:	hēk; hēké	<i>for no reason (lit. as such)</i>
E.g.:	Lē 'ampta'mel hēk?—Ma ba'ref.	<i>Why are you doing so?—I don't know.</i>
	Lašū hal-šī?—Wala la-ayya šī.	<i>What is this for?—Not for anything.</i>
'ašēnšū; 'ašanšū	<i>why; for what purpose</i>	
Responses:	'ašēn; 'ašan	<i>so that; for</i>
	'ašēn enn-; 'ašan enn-	<i>so that</i>
	'ašēn mašī; ma 'ašēnšī	<i>for nothing; for no reason; for no purpose</i>
E.g.:	'ašanšū hēk 'melet?—'ašan e'dar erja' ejé bukra.	

²³ Before consonant.

²⁴ Before vowel.

Why did you do so?—So that I would be able to come back tomorrow.

‘alašū *why; what for*

Responses:	‘alašan wala ‘alašī	<i>because for nothing; for no reason; for no purpose</i>
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E.g.: ‘alašū kel hal-ṭawšé?—‘alašan rebeħ Lebnēn b-el-basket.

Why all this noise?—Because Lebanon won the basketball game.

menšēnšū *why; what for*

Responses:	menšēn enn- la-ann- mamenšēnšī; ma menšēn šī	<i>because because for nothing</i>
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E.g.: menšēnšū jīt?—la-anné be-ḥājé ta a‘mol šī.

Why did you come?—Because I am in need to do something.

7. Indefinite Pronouns:

ḥada; ḥadan	<i>someone; somebody</i>
wāḥad (m.); weħdē (f.)	<i>one; someone; somebody</i>
flēn	<i>someone; somebody</i>
maḥada; maḥada; maḥadan; maḥadan	<i>a person; a certain person</i>
kell wāḥad; kell weħdē	<i>no one; nobody</i>
kell el-nēs	<i>everyone</i>
el-kell	<i>everybody; all people</i>
kellon	<i>everybody; all</i>
ayye ḥada; ayye ḥadan; ayye wāḥad (m.); ayye weħdē (f.)	<i>everybody; all of them</i>
mīn makēn	<i>anybody; anyone</i>
ba‘d el-nēs	<i>anybody; anyone; whoever;</i>
nēs; ‘ālam	<i>whosoever</i>
kam wāḥad (m.); kam weħdē (f.)	<i>some; some people</i>
	<i>some people; people</i>
	<i>few; few ones; some</i>
šī	<i>something</i>

hayalla šī	<i>anything</i>
ayya šī	<i>anything</i>
šu makēn	<i>anything; whatever</i>
mašī	<i>nothing</i>
kel šī	<i>everything</i>
kello	<i>all of it</i>
el-kel	<i>everything; all</i>
ktīr	<i>many; a lot</i>
kam	<i>few; some; not much</i>
kfēyé	<i>much; enough</i>
šway	<i>little; a little</i>
šway zgīr	<i>a few little</i>
tēné (m.); tēnyé (f.); tēnyīn (pl.) wāḥad tēné(m.); wehdé tēnyé (f.); nēs tēnyīn (pl.) hada tēné; hadan tēné	<i>other; the other; the others another; another one; others another; another one</i>

E.g.:	fī hāda hōn	<i>there is someone here</i>
	fī wāḥad ‘ambyes’al ‘annak	<i>there is someone who is asking for you</i>
	eja hāda	<i>someone came</i>
	maḥada ‘āref šu ‘ambiṣīr	<i>nobody knows what is happening</i>
	kel wāḥad menkon axad hājto	
	kel el-nēs mabsūṭīn	<i>everyone of you got what he needs</i>
	el-kel mabsūṭ	<i>everyone is happy</i>
	kellon mabsūṭīn	<i>everyone is happy</i>
		<i>everyone is happy; all of them are happy</i>
	ayya hāda bye’dor ya‘mel hal-šāglé	
	mīn makēn ḥār baddo yerbaḥ	<i>anybody is able to do this thing</i>
	bēxod mīn makēn	<i>everybody now wants to win</i>
	ba‘d el-nēs biyfaḍlo hāy	<i>I take whosoever</i>
	fī nēs bya‘erfo b-hal-šī	<i>some people prefer this</i>
	eja kam wāḥad mennon	<i>there are some who know about this</i>
		<i>some of them came; few of them came</i>
	fī ši hōn	<i>there is something here</i>
	ayya ši pta‘emlo mnīḥ	<i>anything you do is fine</i>
	hayalla ši pta‘emlo mnīḥ	<i>anything you do is fine</i>

maši pta‘emlo mnīħ
kel ši pta‘emlo mnīħ
šu makēn ykūn
baddé yyé kello
baddé el-kell
fī ktīr
štaġalna ktīr
fī kam
fī kfēyé
fī ſway
fī ſway zgħir
meš hayda, el-tēnē
‘ambes’al ‘an hađa tēnē

nothing you do is fine
everything you do is fine
whatever may it be
I want it all (lit. I want it, all of it)
I want everything
there is many
we worked a lot
there is few
there is enough; there is much
there is a little
there is a few little
not this one, the other
I am asking for another one

Adjectives:

1. Qualificative:

It is added after the qualified noun, except for superlative adjectives and for numeral adjectives which come before the noun if not used with the definite article.

E.g.:	ktēb aswad	<i>a black book</i>
	awwal ktēb	<i>the first book</i>
	at̄wal essa	<i>the longest story</i>

Added after indefinite nouns, it takes no article.

E.g.:	balad zğ̄ir	<i>a small country; small country</i>
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Added after definite nouns, the article *el* is added to it.

E.g.:	el-balad el-zğ̄ir	<i>the small country</i>
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If using the definite article the numeral and superlative adjectives may be added after the noun.

E.g.:	el-balad el-akbar	<i>the biggest country</i>
	el-balad el-tēnē	<i>the second country</i>

In direct genitive constructions, the adjective is added after the genitive noun.

E.g.:	ra'īs el-jumhūriyyé el-mehtaram	
		<i>the honorable president of the republic</i>

ra'īs jumhūriyyé mehtaram
<i>a honorable president of republic</i>

In indirect genitive constructions, the adjective follows the noun it qualifies or precede it if it is a superlative or numeral.

E.g.:	awwal ra'īs lal-jumhūriyyé	
		<i>the first president of the republic</i>

ktēb zğ̄ir taba'na
<i>a small book of us</i>

2. Comparison:

a. aCCaC form:

The aCCaC form is used for both comparatives and superlatives. *E.g.: akbar* ‘bigger, biggest’.

When it qualifies a noun, the comparative is placed after it without the use of the definite article for both.

<i>E.g.:</i>	balad akbar	<i>a bigger country</i>
	<i>men</i> is used to express ‘than’.	
<i>E.g.:</i>	wāhad akbar menné	<i>someone bigger than me</i>
	ktēb akbar men el-tēnē	<i>a book bigger than the other one</i>

When it is used as predicate, the subject is always definite and takes *el*. The adjective doesn’t take *el*. The third person pronoun may be added as a copula between the subject and predicate. In this case, the definite article can be added to the comparative.

<i>E.g.:</i>	hayda el-balad akbar	<i>this country is bigger</i>
	hayda el-ktēb akbar men haydēk	<i>this book is bigger than that</i>
	hayda el-ktēb huwwé akbar men haydēk	<i>this book is bigger than that</i>
	hayda el-ktēb huwwé el-akbar men haydēk	<i>this book is bigger than that</i>

When the superlative qualifies a noun:

it is placed after it and both take *el*.

<i>E.g.:</i>	el-balad el-ahla	<i>the most beautiful country</i>
	it is placed before it and none take <i>el</i> .	

<i>E.g.:</i>	ahla balad	<i>the most beautiful country</i>
	<i>bēn</i> and <i>baynēt</i> are used to express the relation with others expressed in English by ‘of, among’.	

<i>E.g.:</i>	el-balad el- ahla bēn kell el-beldēn	<i>the most beautiful country of all (countries)</i>
	ahsan telmīz baynēton	<i>the best student among them</i>

As a predicate, the superlative is always definite. The third person pronoun is added as a copula between the subject and predicate agreeing in gender and number with the subject, except when the pronoun is the subject.

<i>E.g.:</i>	ana el- akbar	<i>I am the biggest</i>
	huwwé el- akbar	<i>he is the biggest</i>
	ento el- akbar	<i>you are the biggest</i>
	hayda huwwé el- akbar	<i>that is the biggest</i>
	haydōl henné el- ahsan	<i>there are the best</i>
	el-đaww huwwé el-asra‘	<i>light is the fastest</i>
	hayda el-balad huwwé el- ahla bēn kell el-beldēn	

this country is the **most beautiful** of
all (countries)

When expressing relation to others (expressed by ‘of, among’) the superlative may take the suffixed pronouns, instead of using *bēn* and *baynēt*. The definite article is dropped. The third person copula may be dropped too.

E.g.:	hayda akbarna	<i>this is the biggest one of us</i>
	hayda huwwé akbaron	<i>this is the biggest one of them</i>

b. *aktar, a’al:*

Instead of the aCCaC form, *aktar* ‘more’ and *a’al* ‘less’ may be used to express comparisons of inferiority and superiority.

As comparatives, *aktar* and *a’al* are placed after the adjective. It is used more when the adjective is a predicate.

E.g.:	balad ġané aktar b-el-petrol	<i>a country richer in petroleum</i>
	hayda mnīh aktar	<i>this is better</i> (lit. <i>this is more good</i>)
	hayda mnīh a’al	<i>this is less good</i>

men is used to express relation.

E.g.:	rejjēl ġané aktar menno	<i>a man richer than him</i>
	rejjēl ġané a’al menno	<i>a man less rich than him</i>
	hayda mnīh aktar men haydēk	<i>this is better than that</i>
	hayda mnīh a’al men haydēk	<i>this is less good than that</i>

As superlatives, *aktar šī* ‘most’ (lit. the thing that is the most) and *a’al šī* ‘least’ (lit. the thing that is the least) are placed before the adjective in subject or predicate positions. If the third person is added as a copula, they take the definite article in a predicate position. *Bēn* and *baynēt* are used to express relation.

E.g.:	hayda aktar šī kbīr	<i>this is the biggest</i>
	hayda el-ḥakīm huwwé el-aktar šī ma‘rūf	<i>this doctor is the most known</i>
	hayda el-ḥakīm huwwé el-a’al šī ma‘rūf	<i>this doctor is the least known</i>
	hayda el-ḥakīm huwwé el-aktar šī ma‘rūf bēn el-hokama	<i>this doctor is the most known among doctors</i>
	hayda el-ḥakīm huwwé el-a’al šī ma‘rūf bēn el-hokama	<i>this doctor is the least known among doctors</i>
	aktar šī maṭlūb huwwé hayda	<i>the most wanted thing is this</i>
	a’al šī maṭlūb huwwé hayda	<i>the least wanted thing is this</i>
	aktar šī maṭlūb bēn hōl huwwé hayda	<i>the most wanted thing among these is</i>
	a’al šī maṭlūb bēn hōl huwwé hayda	

*the least wanted thing among these is
this*

aktar memma ‘more than’ and *a'all memma* ‘less than’ are used before verbs.

<i>E.g.:</i>	balad ġané aktar memma ptetşawwar	<i>a country rich more than you imagine</i>
	balad ḥelo a'al memma byenħaka ‘anno	<i>a country beautiful less than it is spoken about</i>

c. add, metel:

For quantity and quality equation, *add* ‘as — as’ is used after the adjective. *metel* ‘as’ can be used instead of *add*.

<i>E.g.:</i>	balad ṭawīl add abū	<i>a boy as tall as his father</i>
	balad ṭawīl metel abū	<i>a boy as tall as his father (lit. a boy tall as his father)</i>
	hayda el-walad ṭawīl add abū	<i>this boy is as tall as his father</i>

3. Demonstrative:

Near (this, these):

M.	hayda
F.	haydé; hāy; hā; hē
P.	hōl; hōlé; haydōl; haydōlé
Common	hal- (ha + el-)

Far (that, those):

M.	haydēk; haydēké
F.	haydīk; haydīké
P.	hōlīk; hōlīké; haydōlīk; haydōlīké

The demonstratives can be placed before or after the noun. They agree in gender and number with the noun they qualify except for *hal-* which is common.

<i>E.g.:</i>	hal-balad	<i>this country</i>
	hal-blēd	<i>these countries</i>
	hal-benet	<i>this girl</i>
	hayda el-rejjēl	<i>this man</i>
	el-rejjēl hayda	<i>this man</i>
	haydēk el-rejjēl	<i>that man</i>
	haydē el-mara	<i>this woman</i>
	el-mara haydē	<i>this woman</i>
	haydīk el-mara	<i>that woman</i>

4. Possessive:

	S	P
1	-é; -yé ²⁵ / -y ²⁶	-na
	<i>my</i>	<i>our</i>
2 m.	-ak ²⁷ ; -k ²⁸	-kon
	<i>your, thy</i>	<i>your</i>
f.	-ik ²⁹ ; -ke ³⁰	
	<i>your, thy</i>	
3 m.	-o ³¹ ; - / ³²	-on; -hon ³³
	<i>his, its</i>	<i>their</i>
f.	-a; -ha ³⁴	
	<i>her, its</i>	

E.g.:

1. *ab* (*abū-*), *bay* ‘father’:

	S	P
1	abūyé; abūy	abūna
	bayyé	bayna
	<i>my father</i>	<i>our father</i>
2 m.	abūk	abūkon
	bayyak	baykon
	<i>your father, thy father</i>	<i>your father</i>
f.	abūké	
	bayyik	
	<i>your father, thy father</i>	
3 m.	abū	abuwon; abūhon
	bayyo	bayyon; bayhon
	<i>his father</i>	<i>their father</i>
f.	abuwa; abūha	
	bayya; bayha	
	<i>her father</i>	

2. *em* ‘mother’:

²⁵ After vowels.

²⁶ Lightening of *yē*.

²⁷ After consonant.

²⁸ After vowel.

²⁹ After consonant.

³⁰ After vowel.

³¹ After consonant.

³² After vowel.

³³ After vowel.

³⁴ After vowel.

	S	P
1	emmé <i>my mother</i>	emna <i>our mother</i>
2	m. emmak <i>your mother, thy mother</i>	emkon <i>your mother</i>
	f. emmik <i>your mother, thy mother</i>	
3	m. emmo <i>his mother</i>	emmon; emhon <i>their mother</i>
	f. emma; emha <i>her mother</i>	

5. Indefinite Adjectives:

kel (with plural definite noun)	<i>all; all of</i>
kel (with indefinite singular noun)	<i>every; each</i>
kel wāḥad (weħdē) men-	<i>each of; every one of</i>
ayye, ayya	<i>any; whichever</i>
ba‘ed	<i>some; few</i>
ktīr (after the noun)	<i>many; much</i>
ktīr men-	<i>many of; much of</i>
‘eddet	<i>many</i>
kam	<i>few; some</i>
kfēyé (after the noun)	<i>much; enough</i>
kfēyé men-	<i>much of; enough of</i>
men- (+ suffixed pronoun) mnīħ	<i>much of</i>
šway	<i>few</i>
šway men	<i>few of</i>
šwayyet	<i>few</i>
tēnē (m.); tēnyé (f.); tēnyīn (pl.)	<i>other</i>
hēk (with nouns)	<i>such</i>

E.g.:	kell el-ketob	<i>all the books</i>
	kellon	<i>all of them</i>
	ktabet ‘ala kel ktēb	<i>I wrote on each book</i>
	kel wāḥad mennon raħ yejé	<i>every one of them is coming</i>
	kellon hōn	<i>all of them are here</i>
	ayya ktēb biykūn mnīħ	<i>any book would be fine</i>
	ba‘don biyfaḍḍlo hōl	<i>some of them prefer these</i>
	fī zewwār ktīr hōn	<i>there are many visitors here</i>
	fī ‘eddet tajēreb fešlit	<i>there are many experiences which failed</i>

ktabna kam saṭer
'kalna fwēké kfēyé
fī ktīr mennon
fī šway nēs hōn
fī šwayyet nēs hōn
tēné ktēb
el-ktēb el-tēné
ktēb tēné
hēk 'ālam
hēk el-nēs
fī menna mnīḥ

*we wrote few lines / some lines
we ate enough fruits
there is many of them
there are few people here
there are few people here
the other book
the other book
another book
such people
such people
there is much of it*

Adverbs:

1. Place:

Near (<i>here</i>):	hōn; hōné
Far (<i>there</i>):	hōnīk; hōnīké
juwwa	<i>inside; within</i>
men juwwa	<i>from within</i>
barra	<i>outside</i>
men barra	<i>from the outside</i>
fō'	<i>up; over</i>
lafō'	<i>up; over</i>
taħet	<i>down; under; below</i>
lataħet	<i>downwards</i>
wala maṭrah ; wlamaṭrah	<i>nowhere</i>
wala maħall	<i>nowhere</i>
šī maṭrah	<i>somewhere</i>
šī maħall	<i>somewhere</i>
b- šī maṭrah	<i>somewhere</i>
b- šī maħall	<i>somewhere</i>
ayya maṭrah	<i>anywhere; wherever</i>
ayya mahall	<i>anywhere; wherever</i>
b-ayya maṭrah	<i>anywhere; wherever</i>
b-ayya mahall	<i>anywhere; wherever</i>
hayalla maṭrah	<i>anywhere; any place whatsoever; wherever</i>
hayalla maħall	<i>anywhere; any place whatsoever; wherever</i>
b-hayalla maṭrah	<i>anywhere; any place whatsoever; wherever</i>
b-hayalla maħall	<i>anywhere; any place whatsoever; wherever</i>
b-kell el-maṭareħ	<i>everywhere</i>
b-kell el-maħallēt	<i>everywhere</i>
wara	<i>behind</i>
men wara	<i>from behind</i>
lawara	<i>back</i>
‘an janab	<i>sideways</i>
eddēm	<i>in front</i>
arīb	<i>close; near</i>
men arīb	<i>from a close distance</i>
b-īd	<i>far</i>
men b-īd	<i>from a far distance</i>

2. Time:

el-yōm	<i>today</i>	
kell yōm	<i>every day</i>	
yawmiyyan	<i>daily</i>	
b-el-šaher	<i>monthly</i>	
b-el-sené	<i>yearly</i>	
kell sené	<i>each year</i>	
halla'	<i>now</i>	
bass halla'; halla' bass	<i>just now</i>	
marra	<i>once; once upon a time</i>	
<i>E.g.:</i>		kenet marra 'ambemšé hōn <i>I was once walking here</i>
kēn yamakēn	<i>once upon a time</i>	
wala marra; abadan	<i>never</i>	
kel marra	<i>all the times</i>	
dēyman	<i>always</i>	
amrār	<i>sometimes; often; occasionally</i>	
'ādatan	<i>frequently; often; usually</i>	
b-ayya wa'et	<i>at any time</i>	
aktar šī	<i>mostly</i>	
alīl; alīl ma (with verbs)	<i>rarely</i>	
<i>E.g.:</i>		'amba'mel hal-šī alīl <i>I am rarely doing this thing</i>
	alīl ma 'amba'mel hal-šī	<i>I am rarely doing this thing</i>
mbēreh	<i>yesterday</i>	
abel mbēreh	<i>the day before yesterday</i>	
bukra	<i>tomorrow</i>	
ba'ed bukra	<i>the day after tomorrow</i>	
abel; men abel	<i>before; earlier</i>	
ba'dēn; men ba'ed	<i>after; later; afterwards; in the future</i>	
ba'ed	<i>yet; still; not yet</i>	
<i>E.g.:</i>		ba'ed ma wošlo <i>they didn't arrive yet</i>
ba'd- (with the suffixed pronouns)		
	<i>still</i>	
<i>E.g.:</i>		ba'dnē 'amba'melon <i>I am still doing them</i>
'an jdīd	<i>recently</i>	
m'axxar (m.); m'axxara (f.); m'axxarīn (pl.)		
	<i>late</i>	
<i>E.g.:</i>		eja m'axxar <i>he came late</i>
mbakkār (m.); mbakkāra (f.); mbakkārīn (pl.)		
	<i>early</i>	
bakkīr	<i>soon; early</i>	
fard marra	<i>at once</i>	
awwal šī	<i>first of all</i>	
b-el-awwal	<i>first; at the beginning</i>	
b-el-axīr	<i>at last; finally</i>	
la-haddīt halla'	<i>up to now; until now</i>	

kamēn; marra tēnyé	<i>again; also</i>	
E.g.: bass	kamēn ‘mōl haydé! <i>only</i>	<i>do this again!</i>
E.g.: wa’ta	‘mōl haydé bass!	<i>do this only!</i>
men wa’ta	<i>then; back then</i>	
lal-abad	<i>since</i>	
be-asnē’ā	<i>for ever</i>	
xalaş	<i>meanwhile</i>	
E.g.: men yōm w rāyeh	xalaş ‘melta xalaş	<i>I already did it</i>
darajé darajé	<i>henceforth</i>	
šway šway	<i>step by step</i>	
faj’ā	<i>gradually</i>	
değré	<i>suddenly</i>	
bel-wa’et	<i>instantly; straightway</i>	
	<i>in time</i>	

yahū		<i>there he is</i>
	S	P
1		
2	m.	
	f.	
3	m.	yahū, yahuwwé
	f.	yaha, yahiyé

hiyyē		<i>there he is</i>
	S	P
1	hiyyēné	hiyyēna
2	m. hiyyēk	hiyyēkon
	f. hiyyēké	
3	m. hiyyē	hiyyēhon
	f. hiyyēha	

3. Manner:

hēk; hēké; haykīk; haykīké	<i>so; as such; in this manner; thus; like that</i>
E.g.: šway	hēk n‘amal <i>it was done as such</i> <i>somewhat; somehow; nearly</i>
E.g.: ya‘né	huwwé šway zğīr <i>he is somehow small</i> <i>somewhat; somehow; nearly</i>
E.g.: la hēk w la haykīk	huwwē zğīr ya‘né <i>he is somehow small</i> <i>neither that way nor the other</i>

bel-ħa'ř'a	<i>actually; in reality</i>
bel-wē'e'	<i>actually; in reality</i>
ṭab'ān	<i>naturally</i>
'ādatan	<i>usually</i>
bel-'ādē	<i>usually</i>
aşdan	<i>on purpose</i>
'an aşed	<i>on purpose</i>

4. Quantity:

hal'ad	<i>that much; that many</i>
E.g.:	baddé hal'ad <i>I want that much</i>
ktīr	<i>much; too much; very; too</i>
E.g.:	ma fi ktīr <i>there is not much</i>
	fi ktīr <i>there is too much</i>
bass	<i>only</i>
kfēyé	<i>enough</i>
šway	<i>little</i>
šway ktīr	<i>too little</i>
a'all	<i>less</i>
aktar	<i>more</i>
bel-kēmel	<i>completely</i>
jez'iyyan	<i>partly</i>

5. Addirmation, negation, doubt:

ē	<i>yes</i>
na'am	<i>yes</i>
'an jadd	<i>seriously; truly</i>
akīd	<i>certainly; for sure; surely; sure</i>
bel-fe'el	<i>indeed; in fact</i>
bel-ħa'ř'a	<i>in reality; actually</i>
men dūn šakk	<i>no doubt</i>
yemken; yemken enn- (with verbs)	<i>maybe; probably; possibly; perhaps</i>
momken; momken enn- (with verbs)	<i>maybe; probably; possibly; perhaps</i>
ṣa'eb	<i>hardly</i>
la; la'	<i>no</i>
akīd la'	<i>not at all; surely no</i>
'al-fāđé	<i>in vain; vainly</i>
abadan	<i>never</i>

Negation:

ma; meš ³⁵	<i>not</i>
wala	<i>no; any</i>
wala ayy; wala ayya; wala ayye	<i>no; not a single; any whatsoever</i>

mann- *to be not*

	S	P
1	manné	manna
	<i>I am not</i>	<i>we are not</i>
2 m.	mannak	mankon
	<i>you are not</i>	<i>you are not</i>
f.	mannik	
	<i>you are not</i>	
3 m.	manno	mannon; manhon
	<i>he is not</i>	<i>they are not</i>
f.	manna; manha	
	<i>she is not</i>	

E.g.:	ma kbīr; meš kbīr	<i>not big</i>
	ma ana; meš ana	<i>not me</i>
	ma eja	<i>he did not come</i>
	meš rah ektob	<i>I shall not write</i>
	meš ‘ambektob	<i>I am not writing</i>
	ma hēk; meš hēk	<i>not like that</i>
	ma addam wala ayye sabab	<i>he didn't offered any excuse whatsoever</i>
	wala ayya wāḥad	<i>not a single one; no one</i>
	manné hōn	<i>I am not here</i>
	ellé manno hōn, ma byetla‘lo šī tēnē marra	<i>he that who is not here, doesn't get anything next time</i>
	ma l’ayna wala mahall fētēḥ	<i>we didn't find any store open</i>

³⁵ With verbs, only before *rah* and ‘am.

Numerals:

	Cardinal	Card. construct	Ordinal
1	wāḥad (m.) wēḥdē (f.)		awwal; awwalēnē (m.) awlē; ulla; awlēniyyé (f.) awēyel; awē’el; uwal (p.)
2	tnēn		tēnē (m.) tēnyé (f.) tēnyīn (p.)
3	tlētē	tlat / tlet	tēlet (m.) tēltē (f.) tēltīn (p.)
4	arb‘a	arba‘	rābe‘ (m.) rāb‘a (f.) rāb‘īn (p.)
5	xamsé	xams / xames	xāmes (m.) xāmsé (f.) xāmsīn (p.)
6	settē	set / sett	sēdes (m.) sēdsé (f.) sēdsīn (p.)
7	sab‘a	sab‘ / sabe‘	sēbe‘ (m.) sēb‘a (f.) sēb‘īn (p.)
8	tmēnē	tmen / tman	tēmen (m.) tēmnē (f.) tēmnīn (p.)
9	tes‘a	tese‘	tēse‘ (m.) tēs‘a (f.) tēs‘īn (p.)
10	‘ašra	‘ašer	‘āšer (m.) ‘āšra (f.) ‘āšrīn (p.)
11	ḥda‘eš	ḥda‘šar	el-ḥda‘eš
12	ṭna‘eš	ṭna‘šar	el-ṭna‘eš
13	tlatṭa‘eš	tlatṭa‘šar	el-tlatṭa‘eš
14	arba‘ṭa‘eš	arba‘ṭa‘šar	el-arba‘ṭa‘eš
15	xamesṭa‘eš	xamsṭa‘šar	el-xamesṭa‘eš
16	setṭa‘eš	setṭa‘šar	el-setṭa‘eš
17	sabe‘ṭa‘eš	sabe‘ṭa‘šar	el- sabe‘ṭa‘eš
18	tmenṭa‘eš	tmenṭa‘šar	el-tmenṭa‘eš
19	tesa‘ṭa‘eš	tesa‘ṭa‘šar	el- tesa‘ṭa‘eš
20	‘ešrīn		el- ‘ešrīn
21	waḥd w ‘ešrīn		el-waḥd w ‘ešrīn
	wāḥad w ‘ešrīn		el-wāḥad w ‘ešrīn
22	tnēn w ‘ešrīn		el-tnēn w ‘ešrīn

23	tlēt w ‘ešrīn	el-tlēt w ‘ešrīn
	tlēté w ‘ešrīn	el-tlēté w ‘ešrīn
24	arb‘ w ‘ešrīn	el-arb‘ w ‘ešrīn
	arba‘ w ‘ešrīn	el-arba‘ w ‘ešrīn
25	xams w ‘ešrīn	el- xams w ‘ešrīn
26	sett w ‘ešrīn	el- sett w ‘ešrīn
27	sab‘ w ‘ešrīn	el- sab‘ w ‘ešrīn
28	tmēn w ‘ešrīn	el-tmēn w ‘ešrīn
	tmēné w ‘ešrīn	el-tmēné w ‘ešrīn
29	tes‘ w ‘ešrīn	el- tes‘ w ‘ešrīn
	tes‘a w ‘ešrīn	el- tes‘a w ‘ešrīn
30	tlētīn	el-tlētīn
31	waḥd w tlētīn	el-waḥd w tlētīn
40	arb‘īn	el-arb‘īn
50	xamsīn	el-xamsīn
60	settīn	el-settīn
70	sab‘īn	el-sab‘īn
80	tmēnīn	el-tmēnīn
90	tes‘īn	el-tes‘īn
91	waḥd w tes‘īn	el-waḥd w tes‘īn
100	miyyé	mīt / miyyet
101	miyyé w wāḥad	el-miyyé
110	miyyé w ‘ašra	el-miyyé w wāḥad
121	miyyé w waḥd w ‘ešrīn	el-miyyé w waḥd w ‘ešrīn
200	mitēn	el-mitēn
300	tlētmiyyé	tletmīt
400	arba‘miyyé	arba‘mīt
500	xamesmiyyé	xamesmīt
600	setmiyyé	setmīt
700	sabe‘miyyé	sabe‘mīt
800	tmenmiyyé	tmenmīt
900	tese‘miyyé	tese‘mīt
1000	alef	el-alef
1001	alf w wāḥad	el-alf w wāḥad
1021	alf w waḥd w ‘ešrīn	el-alf w waḥd w ‘ešrīn
1121	alf w miyyé w waḥd w ‘ešrīn	el-alf w miyyé w waḥd w ‘ešrīn
2000	alfēn	el-alfēn
3000	tlettalēf	el-tlettalēf
4000	arba‘talēf	el-arba‘talēf
5000	xamestralēf	el-xamestralēf
6000	settalēf	el-settalēf
7000	sabe‘talēf	el-sabe‘talēf
8000	tmentalēf	el-tmentalēf
9000	tesa‘talēf	el-tesa‘talēf
10000	‘ašertalēf	el-‘ašertalēf
20000	‘ešrīn alf	el-‘ešrīn alf

100000 mīt / miyyet alf	el-mīt / miyyet alf
1000000 milyōn / malyūn	el-milyōn / malyūn
2000000 milyonēn / malyunēn	el-milyonēn / malyunēn
3000000 tlat mlēyīn	el- tlat mlēyīn

wāḥad and *weħdē* come after the noun they qualify. E.g.: *rejjēl wāḥad* one man.

tnēn is rarely used instead of the dual form. It is placed after the noun it qualifies without taking the definite article and sometimes before it. Its qualified noun takes the plural.

E.g.:	kleb tnēn	2 dogs
	tnēn kleb	2 dogs

Numbers from 3 to 19 have two form: a separate and a construct form. The separate form is used after the noun it qualifies and takes the definite article. The qualified noun takes the plural. E.g.: *el-neswēn el-tlētē* the 3 women. The separate forms of 11 to 19 are used as ordinal adjectives.

The construct form is used before the noun with no article. The noun is put in the plural from 3 to 10, e.g.: ‘ašr rjēl 10 men; and in the singular from 11 to 19, e.g.: hda ‘šar *rejjēl* 11 men.

Numbers 20 to 99 are placed before the singular noun.

E.g.:	‘ešrīn rejjēl	20 men
	tes‘a w tes‘īn mara	99 women

100, 200, 300, 400, 500, 600, 700, 800, 900 are used with the construct form which takes a singular noun. E.g.: *mīt rejjēl* 100 men.

awwal is common when it is placed before the noun it qualifies. E.g.: *awwal rejjēl* the first man; *awwal mara* the first woman; *awwal lē'bīn* the first players. When placed after the noun it qualifies it takes the definite article and it is only used with the masculine. E.g.: *el-rejjēl el-awwal* the first man. The other ordinals of 1 are placed after the nouns they qualify and take the definite article. E.g.: *el-mara el-awlē* the first woman.

The rest of the ordinals from 2 to 10 use the masculine forms as common forms placed before their qualified nouns in the same manner as *awwal*. Whenever placed after the noun, the ordinals take the definite article and agree in gender and number.

E.g.:	tēnē kaleb	<i>the second dog</i>
	tēnē benet	<i>the second girl</i>
	el-benet el-tēnyē	<i>the second girl</i>

From 11 and up, there is one form for the ordinal which is the same form as the cardinal placed after their qualified noun and taking the definite article.

E.g.:	el-ra'īs el-hda'eš	<i>the 11th president</i>
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Adverbial numerals:

Question: kam marra? *how many times?*

marra; marra wehdé	<i>once; one time</i>
marrēn	<i>twice; two times</i>
tlet marrāt	
arba‘ marrāt	
xames marrāt	
set marrāt	
sabe‘ marrāt	
tmen marrāt	
tese‘ marrāt	
‘ašer marrāt	
hda‘šar marra	
tna‘šar marra	
‘ešrīn marra	
waħd w ‘ešrīn marrah	
tes‘in marra	
mīt marra	
tletmīt marra	
alf marra	
tlettalēf marra	
‘ašertalēf marra	
milyōn marra	

Verbs:

1. Verbs stems:

a. Original Arabic stems:

CaCaCa, yaCCiCu, uCCuC	>	CaCaC, yeCCo/uC, eCCo/uC
CaCaCa, yaCCuCu, uCCuC	>	CaCC, yCeCC, CeCC
CaCaCa, yaCCaCu, iCCaC	>	CaCaC, yeCCo/uC, eCCo/uC
CaCiCa, yaCCaCu, iCCaC	>	CaCC, yCeCC, CeCC
CaCuCa, yaCCuCu, iCCaC	>	CaCaC, yeCCaC, eCCaC
aCCaCa, yuCCiCu, aCCiC	>	CeCiC, yeCCaC, eCCaC
CaCCaCa, yuCaCCiCu, CaCCiC	>	CeCiC, yeCCaC, eCCaC
CāCaCa, yuCāCiCu, CāCiC	>	aCCaC
taCaCCaCa, yataCaCCaCu, taCaCCaC	>	CaCCaC, yCaCCiC, CaCCiC
taCāCaCa, yataCāCaCu, taCāCaC	>	Cā/ēCaC, yCā/ēCiC, Cā/ēCiC
iCtaCaCa, yaCtaCiCu, iCtaCiC	>	> tCaCCaC, yetCaCCaC, tCaCCaC
inCaCaCa, yanCaCiCu, inCaCiC	>	tCā/ēCaC, yetCā/ēCaC, tCā/ēCaC
iCCaCCa, yaCCaCCu, iCCaCC	>	CtaCaC, yeCteCiC, CteCiC
istaCCaCa, yastaCCiCu, istaCCiC	>	nCaCaC, yenCeCiC, nCeCiC
CaCCaCa, yeCaCCiCu, CaCCiC	>	CCaCC, yeCCaCC, CCaCC
		staCCaC, yestaCCiC, staCCiC
		CaCCaC, yCaCCiC, CaCCiC

b. New stems:

stCā/ēCaC, yestCā/ēCaC, stCā/ēCaC	<	ttaCCaC, yettaCCaC, ttaCCaC
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2. Tense stem:

CaCaC: CaCaC, CaCaC; VCCo/uC, VCCC
CaCaC: CaCaC, CaCaC; VCCaC
CaCā: CaCē, CaCay, CaCā, CaC; VCCē, VCC
CeCē: CCī, CeCē, CeCy; VCCē/ā, VCC
CeCiC: CCeC, CeCiC, CeCC; VCCaC
CaCC: CaCCē, CaCCay, CaCC; CeCC
aCaC: aCaC, aCaC; ēCuC, ēCC

CaCCaC: CaCCaC, CaCCaC; CaCCiC, CaCCC
CaCCā: CaCCē, CaCCay, CaCCā, CaCC; CaCCē, CaCC

Cā/ēC: CeC, Cā/ēC; CūC
Cā/ēC: CeC, Cā/ēC; CīC

Cā/ēCaC: Cā/ēCaC, Cā/ēCaC; Cā/ēCiC, Cā/ēCC
ēCaC: ēCaC, ēCaC; ēCiC, ēCC
Cā/ēCā: Cā/ēCē, Cā/ēCay, Cā/ēCā, Cā/ēC; Cā/ēCē, Cā/ēC

aCCaC: aCCaC, aCCaC

nCaCaC: nCaCaC, nCaCaC; nCeCiC, nCeCC
nCā/ēC: nCeC, nCā/ēC; nCā/ēC
nCaCC: nCaCCē, nCaCCay, nCaCC; nCaCC
nCaCā: nCaCē, nCaCay, nCaCā, nCaC; nCeCē, nCeC

ttēCaC: ttēCaC, ttēCaC; ttēCaC

tCaCCaC: tCaCCaC, tCaCCaC; tCaCCaC
tCā/ēCaC: tCā/ēCaC, tCā/ēCaC; tCā/ēCaC
tCā/ēCā: tCā/ēCē, tCā/ēCay, tCā/ēCā, tCā/ēC; tCā/ēCē, tCā/ēC
tCaCCā: tCaCCē, tCaCCay, tCaCCā, tCaCC; tCaCCā, tCaCC

CtaCaC: CtaCaC, CtaCaC; CteCiC, CteCC

CCaCC: CCaCCē, CcaCCay, CCaCC; CCaCC

stCā/ēCaC: stCā/ēCaC, stCā/ēCaC; stCā/ēCaC
stCā/ēCā: stCā/ēCē, stCā/ēCay, stCā/ēCā, stCā/ēC; stCā/ēCā, stCā/ēC
staCCaC: staCCaC, staCCaC; staCCiC, staCCC
staCCā: staCCē, staCCay, staCCā, staCC; staCCē, staCC

3. Stress in the stems:

CVC:
CVC: CVC, CVC; CVC

CVCV:
1. CVCV: CVCV, CVCV, CVCV, CVC; VCCV, VCC
2. CVCV: CCV, CVCV, CVC; VCCV, VCC
3. CVCV: CVCV, CVCV, CVCV, CVC; CVCV, CVC

CVCVC:
1. CVCVC: CVCVC, CVCVC; VCCVC, VCCC
2. CVCVC: CVCVC, CVCVC; VCCVC
3. CVCVC: CCVC, CVCVC, CVCC; VCCVC
4. CVCVC: CVCVC, CVCVC; CVCVC, CVCC

CVCC:
CVCC: CVCCV, CVCCV, CVCC; CVCC

CVCCV:

CVCCV: CVCCV, CVCCV, CVCCV, CVCC; CVCCV, CVCC

CVCCVC:

CVCCVC: CVCCVC, CVCCVC; CVCCVC, CVCCC

CCVC:

CCVC: CCVC, CCVC; CCVC

CCVCV:

CCVCV: CCVCV, CCVCV, CCVCV, CCVC; CCVCV, CCVC

CCVCV: CCVCV, CCVCV, CCVCV, CCVC; CCVCV, CCVC

CCVCVC:

CCVCVC: CCVCVC, CCVCVC; CCVCVC, CCVCC

CCVCVC: CCVCVC, CCVCVC; CCVCCaC

CCVCVC: CCVCVC, CCVCVC; CCVCVC

CCVCVC: CCVCVC, CCVCVC; CCVCVC, CCVCC

CCVCC:

CCVCC: CCVCCV, CCVCCV, CCVCC; CCVCC

CCVCCV:

CCVCCV: CCVCCV, CCVCCV, CCVCCV, CCVCC; CCVCCV, CCVCC

CCVCCVC:

CCVCCVC: CCVCCVC, CCVCCVC; CCVCCVC

CCVCCVC: CCVCCVC, CCVCCVC; CCVCCVC, CCVCCC

CCCVCV:

CCCVCV: CCCVCV, CCCVCV, CCCVCV, CCCVC; CCCVCV, CCCVC

CCCVCVC:

CCCVCVC: CCCVCVC, CCCVCVC; CCCVCVC

VCVC:

VCVC: VCVC, VCVC; VCVC, VCC

VCCVC:

VCCVC: VCCVC, VCCVC

2. Personal prefixes and suffixes:

a. Perfect:

1st type: After stems ending in consonants. *E.g.: katab.*

	S	P
1	-et	-na
2 m.	-et	-to
f.	-té	
3 m.	—	-o
f.	-it	

2nd type: After stems ending in vowels and geminated consonants. *E.g.: eré, ‘add.*

	S	P
1	-t	-na
2 m.	-t	-to
f.	-té	
3 m.	—	-o
f.	-it	

b. Present:

1st type: Before syllable beginning with two or three consonants. *E.g.: yenketib, yestnēwal.*

	S	P
1	e-	ne-
2 m.	te-	te — o
f.	te — é	
3 m.	ye-	ye — o
f.	te-	

2nd type: Before long vowels, and syllables beginning with one consonant and closed with a consonant or ending with a long vowel. *E.g.: y'ātil, y'ūm, y'edd, y'azzé, ybaysi‘, yfarri‘, y'ēmin.*

	S	P
1	—	n-
2 m.	t-	t — o
f.	t — é	
3 m.	y-	y — o

f. t-

c. Imperatif:

1st type: Used with monosyllable beginning with two or three consonants. *E.g.: ek**tob**.* The initial e may be dropped; this leads to the elongation of the stem consonant in the 2nd person masculine. *E.g.: ek**tob** > ktob > ktōb; ewrat > wrat > wrāt.*

e	>	—
e — é	>	-é
e — o	>	-o

2nd type: Used with the rest of forms.

—
-é
-o

3. Verbal classes and their inflection:

The verbal classes are divided according to their stem form. There are two stems: the perfect stem and the present stem. The present stem is used to construct the indicative and subjunctive present, the imperative and some participles.

The stems of the verb are represented in this manner:

katab	katab; kto/ub, ktb
katab	the form of the 3 rd masculine singular perfect, from which derives the 3 rd feminine and 3 rd plural. In this form the stress is on the first a. This is the form by which all verbs are cited.
katab	the form of the 1 st and 2 nd persons perfect. Stress here falls on the second a.
kto/ub	the form of all persons of the present and imperative to which no vowel is suffixed. The stress falls on the vowel which precedes the stem.
ktb	the form of all persons of the present and imperative to which a vowel is suffixed. The stress falls on the vowel which precedes the stem.

A more extended representation of the stems is:

‘azza	‘azz, ‘azzé, ‘azzay; ‘azzé, ‘azz
‘azza	the form of the 3 rd masculine singular perfect
‘azz	the form of the 3 rd feminine and plural perfect to which a vowel is suffixed.
‘azzé	the form of the 1 st singular and 2 nd singular masculine perfect which are closed by the consonant t.
‘azzay	the form of the 1 st plural, 2 nd feminine and 2 nd plural perfect to which are suffixed the syllables na, tē, to.

‘azzé the form of all persons of the present and imperative to which no vowel is suffixed.
 ‘azz the form of all persons of the present and imperative to which a vowel is suffixed.

For each class a set of personal endings is assigned. Thus for **katab**: **katab**; **kto/ub**, **ktb**, the personal endings are assigned as such (1,1,1) where the first number represent the first type of persons for the perfect, the second number the first type for the present and the third number the first type of the imperative.

class:

Active: **CaCaC**: **CaCaC**; **CCo/uC**, **CCC** (1, 1, 1)
 Passive: **nCaCaC**: **nCaCaC**; **nCeCiC**, **nCeCC** (1, 1, 2)

katab ‘to write’

a. [Active]

(Perfect)

	S	P
1	katabet ³⁶ > ktabet	katabna > ktabna
2 m.	katabet ³⁷ > ktabet	katabto > ktabto
f.	katabté > ktabté	
3 m.	katab	katabo > katbo
f.	katabit > katbit	

(Present)

	S	P
1	ektob	nektob
2 m.	tektob	tektbo > teketbo
f.	tektbé > teketbé	
3 m.	yektob	yektbó > yeketbo
f.	tektob	

(Imperative)

ektob > **ktōb** ma **tektob**
ktebé ma **tektbé**
ktebo ma **tektbo**

³⁶ Originally, **katabt**.

³⁷ Originally, **katabt**.

(Infinitive)

kitēbē

(Participle)

kēteb (m.)

kētbé (f.)

kētbīn (p.)

b. [Passive]

(Perfect)

	S	P
1	nkata bet	nkata abna
2 m.	nkata bet	nkata abto
f.	nkata bté	
3 m.	nkata ab	nkata abo
f.	nkata abit	

(Present)

	S	P
1	enketib	nenketib
2 m.	tenketib	tenketbo
f.	tenketbé	
3 m.	yenketib	yenketbo
f.	tenketib	

(Imperative)

nketib ma tenketib

nketbé ma tenketbé

nketbo ma tenketbo

(Participle)

maktūb (m.)

maktūbé (f.)

maktūbīn (p.)

sakat ‘to be silent, to shut up’

a. [Active]

(Perfect)

	S	P
1	sakatet > skatet	sakatna > skatna
2 m.	sakatet > skatet	sakato > skatto
f.	sakatté > skatté	
3 m.	sakat	sakato > sakto
f.	sakatit > saktit	

(Present)

	S	P
1	eskot	neskot
2 m.	teskot	teskto > tesekto
f.	teskté > tesekté	
3 m.	yeskot	yeskto > yerekto
f.	teskot	

(Imperative)

eskot > sköt	ma teskot
sketé	ma teskté
sketo	ma teskto

(Infinitive)

sküt

(Participle)

sēket (m.)
sēkté (f.)
sēktīn (p.)

b. [Passive]

(Perfect)

	S	P
1	nsakatet	nsakatna
2 m.	nsakatet	nsakatto
f.	nsakatté	
3 m.	nsakat	nsakato
f.	nsakatit	

(Present)

	S	P
1	ensekit	nensekit
2 m.	tensekit	tensekto
f.	tensekté	
3 m.	yensekit	yensekto
f.	tensekit	

(Imperative)

nsekit	ma tensekit
nsekté	ma tensekté
nsekto	ma tensekto

(Participle)

maskūt (m.)
maskūté (f.)
maskūtīn (p.)

2nd class:

Active:	CaCaC: CaCaC; CCaC (1,1,1)
Passive:	nCaCaC: nCaCaC; nCeCiC, nCeCC (1, 1, 2)

mazah ‘to joke’

a. [Active]

(Perfect)

	S	P
1	mazaḥet > mzaḥet	mazaḥna > mzaḥna
2 m.	mazaḥet > mzaḥet	mazaḥto > mzaḥto
f.	mazaḥté > mzaḥté	
3 m.	mazaḥ	mazaḥo > mazḥo
f.	mazaḥit > mazḥit	

(Present)

	S	P
1	emzaḥ	nemzaḥ
2 m.	temzaḥ	temzahō

	f.	temzaħé	
3	m.	yemzaħ	yemzaħo
	f.	temzaħ	

(Imperative)

emzaħ > mzāħ	ma temzaħ
mzaħé	ma temzaħé
mzaħo	ma temzaħo

(Infinitive)

mazeħ

(Participle)

mēzeħ (m.)
mēzħa (f.)
mēzħin (p.)

nmasah ‘to be wiped up’

b. [Passive]

(Perfect)

	S	P
1	nmasahet	nmasahna
2	m.	nmasahet
	f.	nmasahté
3	m.	nmasah
	f.	nmasahit

(Present)

	S	P
1	enmesiħ	nenmesiħ
2	m.	tenmesiħ
	f.	tenmeshé
3	m.	yenmesiħ
	f.	tenmesiħ

(Imperative)

nmesih	ma tenmesih
nmeshé	ma tenmeshé
nmesho	ma tenmesho

(Participle)

mamsūh (m.)
 mamsūha (f.)
 mamsūhīn (p.)

3rd class:

Active:	aCaC: aCaC; ēCuC, ēCC (1,1,1)
Passive:	nCaCaC: nCaCaC (1) ttēCaC: ttēCaC, ttēCaC (1,1,2)

akal ‘to eat’

a. [Active]

(Perfect)

	S	P
1	akalet > 'kalet	akalna > 'kalna
2	m. akalet > 'kalet	akaldo > 'kaldo
	f. akalté > 'kalté	
3	m. akal	akalo > aklo
	f. akalit > aklit	

(Present)

	S	P
1	ēkul	nēkul
2	m. tēkul	tēklo
	f. tēklé	
3	m. yēkul	yēklo
	f. tēkul	

(Imperative)

kōl ma tēkul
 kelé ma tēklé
 kelo ma tēklo

(Infinitive)

akel

(Participle)

ēkel (m.)

ēklé (f.)

ēklīn (p.)

b. [Passive]

(Perfect)

	S	P
1	ttēkalet	ttēkalna
2 m.	ttēkalet	ttēkalto
f.	ttēkalté	
3 m.	ttēkal	ttēkalo
f.	ttēkalit	
1	n'akalet	n'akalna
2 m.	n'akalet	n'akalto
f.	n'akalté	
3 m.	n'akal	n'akalo > n'aklo
f.	n'akalit	> n'aklit

(Present)

	S	P
1	ettēkal	nettēkal
2 m.	tettēkal	tettēkalo
f.	ttēkalé	
3 m.	yettēkal	yettēkalo
f.	tettēkal	

(Imperative)

ttēkal	ma tettēkal
ttēkalé	ma tettēkalé
ttēkalo	ma tettēkalo

(Participle)

mettēkal (m.)

mettēkalé > mettēklé (f.)
mettēkalīn > mettēklīn (p.)

ma'kūl (m.)
ma'kūlé (f.)
ma'kūlīn (p.)

4th class:

Active: CeCiC: CeCC, CCeC; CCaC (1,1,1)
Passive: nCaCaC: nCaCaC; nCeCiC, nCeCC (1, 1, 2)

werit ‘to inherit’

a. [Active]

(Perfect)

	S	P
1	wretet	wretna
2 m.	wretet	wretto
f.	wretté	
3 m.	werit	werto
f.	wertit	

(Present)

	S	P
1	ewrat > ūrat	newrat > nūrat
2 m.	tewrat > tūrat	tewrato > tūrato
f.	tewraté > tūraté	
3 m.	yewrat > yūrat	yewrato > yūrato
f.	tewrat > tūrat	

(Imperative)

ewrat > ūrat; wrāt ma tūrat
wraté ma tūraté
wrato ma tūrato

(Infinitive)

werté

(Participle)

wēret (m.)

wērté (f.)

wērtīn (p.)

b. [Passive]

(Perfect)

	S	P
1	nwaratet	nwaratna
2	m. nwaratet	nwaratto
	f. nwaratté	
3	m. nwarat	nwarato
	f. nwaratit	

(Present)

	S	P
1	enwerit	nenwerit
2	m.	tenwerit
	f.	tenwerté
3	m.	yenwerit
	f.	tenwerit

(Imperative)

nwerit ma tenwerit
nwerté ma tenwerté
nwerto ma tenwerto

(Participle)

mawrūt (m.)

mawrūté (f.)

mawrūtīn (p.)

5th class:

Active: CeCiC: CeCC, CCeC; CCaC / CCo/uC, CCC (1,1,1)

Passive: nCaCaC: nCaCaC: nCeCjC, nCeCC (1, 1, 2)

The present and imperative active have two forms:

CCo/uC, CCC

conjugated as the 1st class with the addition of a form which replaces e of the personal prefixes by a

'emil:

a. [Active]

(Perfect)

	S	P
1	‘melet	‘melna
2 m.	‘melet	‘melto
f.	‘melté	
3 m.	‘emil	‘emlo
f.	‘emlit	

(Present)

	S	P
1	e‘mal, e‘mol, a‘mul	ne‘mal, ne‘mol, na‘mul
2 m.	te‘mal, te‘mol, ta‘mul	te‘malo, te‘mlo, ta‘mlo
f.	te‘malé, te‘mlé, ta‘mlé	
3 m.	ye‘mal, ye‘mol, ya‘mul	ye‘malo, ye‘mlo, ya‘mlo
f.	te‘mal, te‘mol, ta‘mul	

(Imperative)

e‘mal > ‘mēl;	e‘mul > ‘mōl	ma te‘mal
‘malé		ma te‘malé
‘malo		ma te‘malo

(Infinitive)

‘emlēn

(Participle)

‘āmel
‘āmlé
‘āmlīn

b. [Passive]

(Perfect)

S P

1	n‘amale	n‘amalna
2	m. n‘amalet	n‘amalto
	f. n‘amalté	
3	m. n‘amal	n‘amalo
	f. n‘amalit	

(Present)

	S	P
1	en‘emil	nen‘emil
2	m. ten‘emil	ten‘emlo
	f. ten‘emlé	
3	m. yen‘emil	yen‘emlo
	f. ten‘emil	

(Imperative)

n‘emil	ma ten‘emil
n‘emlé	ma ten‘emlé
n‘emlo	ma ten‘emlo

(Participle)

ma‘mūl (m.)
ma‘mūlé (f.)
ma‘mūlin (p.)

6th class:

Active:	Cā/ēC: CeC; CūC (1, 2, 2)
	Cā/ēC: CeC; CīC (1, 2, 2)
Passive:	nCā/ēC: nCeC; nCā/ēC (1, 1, 2)

ām active ‘to take off, to remove’

a. [Active]

(Perfect)

	S	P
1	emet	emna
2	m. emet	emto
	f. emté	
3	m. ām	āmo

f. **āmit**

(Present)

	S	P
1	īm	n'īm
2	m.	t'īm
	f.	t'īmé
3	m.	y'īm
	f.	t'īm

(Imperative)

īm ma t'īm
īmé ma t'īmé
īmo ma t'īmo

(Participle)

āyem (m.)
āymé (f.)
āymīn (p.)

b. [Passive]

(Perfect)

	S	P
1	n'emet	n'emna
2	m.	n'āmo
	f.	n'emtē
3	m.	n'ām
	f.	n'āmit

(Present)

	S	P
1	en'ām	nen'ām
2	m.	ten'ām
	f.	ten'āmē
3	m.	yen'ām
	f.	ten'ām

(Imperative)

n'ām

n'āmē
n'āmo

(Participle)

men'ām (m.)

men'āmē (f.)

men'āmīn (p.)

7th class:

Active: CaCa: CaC, CaCē, CaCay; CCē/a, CC (2, 1, 1)

CeCē: CeCy, CCī; CCē/a, CC (2, 1, 1)

Passive: nCaCa: nCaC, nCaCē, nCaCay; nCeCē, nCeC (2, 1, 2)

In this class both forms CaCa and CeCē can be used without change of meaning.

hemé, hama ‘to protect’

a. [Active]

(Perfect)

	S	P
1	ḥmīt	ḥmīna
2 m.	ḥmīt	ḥmīto
f.	ḥmīté	
3 m.	ḥemé	ḥemyo > ḥemo
f.	ḥemyit	> ḥemit

	S	P
1	ḥamēt	ḥamayna
2 m.	ḥamēt	ḥamayto
f.	ḥamayté	
3 m.	ḥama	ḥamo
f.	ḥamit	

(Present)

	S	P
1	eḥmē	neḥmē
2 m.	teḥmē	teḥmo
f.	teḥmē	
3 m.	yehmē	yehmo

f. teħmé

(Imperative)

ɛħmé > ħmī ma teħmé (m., f.)
ɛħmo > ħmū ma teħmo (p.)

(Infinitive)

ħimēyé

(Participle)

ħāmē (m.)

ħāmyé (f.)

ħāmīn (p.)

b. [Passive]

(Perfect)

	S	P
1	nħamēt	nħamayna
2 m.	nħamēt	nħamayto
f.	nħamayté	
3 m.	nħama	nħamo
f.	nħamit	

(Present)

	S	P
1	enħemé	nenħemé
2 m.	tenħemé	tenħemo
f.	tenħemé	
3 m.	yenħemé	yenħemo
f.	tenħemé	

(Imperative)

nħemé ma tenħemé (m., f.)
nħemo ma tenħemo (p.)

(Participle)

meħmé (m.)

meħmiyyé (f.)

meħmiyyīn / meħmīn (p.)

erē, ara ‘to read’

a. [Active]

(Perfect)

		S	P
1		'rīt	'rīna
2	m.	'rīt	'rīto
	f.	'rīté	
3	m.	eré	eryo
	f.	eryit	

		S	P
1		arēt	arayna
2	m.	arēt	arayto
	f.	arayté	
3	m.	ara	aro
	f.	arit	

(Present)

		S	P
1		e'ra	ne'ra
2	m.	te'ra	te'ro
	f.	te're	
3	m.	ye'ra	ye'ro
	f.	te'ra	

(Imperative)

e'ra > 'rā	ma te'ra
e're > 'rī	ma te're
e'ro > 'rū	ma te'ro

(Infinitive)

'rāyé

(Participle)

āré (m.)
āryé (f.)
ārīn (p.)

b. [Passive]

(Perfect)

	S	P
1	n'arēt	n'arayna
2 m.	n'arēt	n'arayto
f.	n'arayté	
3 m.	n'ara	n'aro
f.	n'arit	

(Present)

	S	P
1	en'eré	nen'eré
2 m.	ten'eré	ten'ero
f.	ten'eré	
3 m.	yen'eré	yen'ero
f.	ten'eré	

(Imperative)

n'eré	ma ten'eré	(m., f.)
n'ero	ma ten'ero	(p.)

(Participle)

me'ré (m.)
 me'riyyé (f.)
 me'riyyīn (p.)

8th class:

Active: CaC²: CaCCē, CaCCay; Ce/aC² (2, 2, 2)
 Passive: nCaC²: nCaCCē, nCaCCay; nCaC² (2, 1, 1)

'add 'to count'

a. [Active]

(Perfect)

	S	P
1	'addēt	'addayna
2 m.	'addēt	'addayto

	f.	'addayté	
3	m.	'add	'addo
	f.	'addit	

(Present)

		S	P
1		'edd	n'edd
2	m.	t'edd	t'eddo
	f.	t'eddé	
3	m.	y'edd	y'eddo
	f.	t'edd	

(Imperative)

'edd ma t'edd
 'eddé ma t'eddé
 'eddo ma t'eddo

(Infinitive)

'add

(Participle)

'āded (m.)
 'āddé (f.)
 'āddīn (p.)

b. [Passive]

(Perfect)

		S	P
1		n'addēt	n'addayna
2	m.	n'addēt	n'addayto
	f.	n'addayté	
3	m.	n'add	n'addo
	f.	n'addit	

(Present)

		S	P
1		en'add	nen'add
2	m.	ten'add	ten'addo
	f.	ten'addé	

3	m.	yen‘add	yen‘addo
	f.	ten‘add	

(Imperative)

n‘add	ma ten‘add
n‘addé	ma ten‘addé
n‘addo	ma ten‘addo

(Participle)

men‘add (m.)
men‘addé (f.)
men‘addīn (p.)

ma‘dūd (m.)
ma‘dūdē (f.)
ma‘dūdīn (p.)

9th class:

Active:	CaCCaC: CaCCaC; CaCCiC, CaCCC (1, 2, 2)
Passive:	tCaCCaC: tCaCCaC; tCaCCaC (1, 1, 2)

baysa ‘to spread, to separate’

a. [Active]

(Perfect)

	S	P
1	baysa‘et	baysa‘na
2	m. baysa‘et	baysa‘to
	f. baysa‘té	
3	m. baysa‘	baysa‘o
	f. baysa‘it	

(Present)

	S	P
1	baysi‘	nbaysi‘
2	m. tbaysi‘	tbays‘o
	f. tbays‘é	
3	m. ybaysi‘	ybays‘o

f. tbay*s*i‘

(Imperative)

bay <i>s</i> i‘	ma tbay <i>s</i> i‘	(m.)
bays‘é	ma tbays‘é	(f.)
bays‘o	ma tbays‘o	(p.)

(Infinitive)

tbeyso‘

(Participle)

mbay <i>s</i> i‘ (m.)
mbays‘a (f.)
mbays‘in (p.)

b. [Passive]

(Perfect)

	S	P
1	tbaysa‘et	tbaysa‘na
2 m.	tbaysa‘et	tbaysa‘to
f.	tbaysa‘té	
3 m.	tbaysa‘	tbaysa‘o
f.	tbaysa‘it	

(Present)

	S	P
1	etbaysa‘	netbaysa‘
2 m.	tetbaysa‘	tetbaysa‘o
f.	tetbaysa‘é	
3 m.	yetbaysa‘	yetbaysa‘o
f.	tetbaysa‘	

(Imperative)

tbaysa‘	ma tetbaysa‘
tbaysa‘é	ma tetbaysa‘é
tbaysa‘o	ma tetbaysa‘o

(Participle)

mbaysa[‘]
mbaysa^{‘a}
mbaysa^{‘īn}

10th class:

CCaC²: CCaCCē, CcaCCay; CCaC²

ḥmarr ‘to become red’

(Perfect)

	S	P
1	ḥmarrēt	ḥmarrayna
2 m.	ḥmarrēt	ḥmarrayto
f.	ḥmarrayté	
3 m.	ḥmarr	ḥmarro
f.	ḥmarrit	

(Present)

	S	P
1	eḥmarr	neḥmarr
2 m.	teḥmarr	teḥmarro
f.	teḥmarré	
3 m.	yehmarr	yehmarro
f.	teḥmarr	

(Imperative)

ḥmarr ma teḥmarr
ḥmarré ma teḥmarré
ḥmarro ma teḥmarro

(Infinitive)

eḥmerār

(Participle)

meḥmarr (m.)
meḥmarra (f.)
meḥmarrīn (p.)

11th class:

Active: CaC²aC: CaC²aC; CaC²iC, CaC²C (1, 2, 2)
Passive: tCaC²aC: tCaC²aC; tCaC²aC (1, 2, 2)

This class has a causative or intensive designation.

farra' ‘to disperse’

a. [Active]

(Perfect)

	S	P
1	farr'a'et	farr'a'na
2 m.	farr'a'et	farr'a'to
f.	farr'a'té	
3 m.	farr'a'	farr'a'o
f.	farr'a'it	

(Present)

	S	P
1	farri'	nfarri'
2 m.	tfarri'	tfarr'o
f.	tfarr'é	
3 m.	yfarri'	yfarr'o
f.	tfarri'	

(Imperative)

farri'	ma tfarri'	(m.)
farr'é	ma tfarr'é	(f.)
farr'o	ma tfarr'o	(p.)

(Infinitive)

tefrī'

(Participle)

mfarri' (m.)
mfarr'a (f.)

mfarr'īn (p.)

b. [Passive]

(Perfect)

	S	P
1	tfarra'et	tfarra'na
2 m.	tfarra'et	tfarra'to
f.	tfarra'té	
3 m.	tfarra'	tfarra'o
f.	tfarra'té	

(Present)

	S	P
1	etfarra'	netfarra'
2 m.	tetfarra'	tetfarra'o
f.	tetfarra'é	
3 m.	yetfarra'	yetfarra'o
f.	tetfarra'	

(Imperative)

tfarra'	ma tetfarra'
tfarra'é	ma tetfarra'é
tfarra'o	ma tetfarra'o

(Participle)

mfarra' (m.)
mfarra'a (f.)
mfarr'īn (p.)

metfarra' (m.)
metfarr'a (f.)
metfarr'īn (p.)

12th class:

Active: CaC²a: CaC², CaC²ē, CaC²ay; CaC²ē, CaC² (2, 2, 2)
Passive: tCaC²a: tCaC², tCaC²ē, tCaC²ay; tCaC²a, tCaC² (2, 1, 2)

This class has a causative and intensive designation.

saffa ‘to purify, to filter’

a. [Active]

(Perfect)

	S	P
1	şaffēt	şaffayna
2 m.	şaffēt	şaffayto
f.	şaffayté	
3 m.	şaffa	şaffo
f.	şaffit	

(Present)

	S	P
1	şaffé	nşaffé
2 m.	tşaffé	tşaffo
f.	tşaffé	
3 m.	yşaffé	yşaffo
f.	tşaffé	

(Imperative)

şaffé	ma tşaffé	(m., f.)
şaffo	ma tşaffo	(p.)

(Infinitive)

teşfeyé

(Participle)

mşaffé (m.)
mşaffiyé (f.)
mşaffin (p.)

b. [Passive]

(Perfect)

	S	P
1	tşaffēt	tşaffayna
2 m.	tşaffēt	tşaffayto
f.	tşaffayté	

3	m.	tṣaffa	tṣaffo
	f.	tṣaffit	

(Present)

		S	P
1		etṣaffa	netṣaffa
2	m.	tetṣaffa	tetṣaffo
	f.	tetṣaffé	
3	m.	yetṣaffa	yetṣaffo
	f.	tetṣaffa	

(Imperative)

tṣaffa	ma tetṣaffa
tṣaffé	ma tetṣaffé
tṣaffo	ma tetṣaffo

(Participle)

metṣaffé (m.)
metṣaffiyyé (f.)
metṣaffīn (p.)

mṣaffa (m.)
mṣaffeyé (f.)
mṣaffeyīn (p.)

13th class:

Active: Cā/ēCaC: Cā/ēCaC; Cā/ēCiC, Cā/ēCC (1, 2, 2)
Passive: tCā/ēCaC: tCā/ēCaC; tCā/ēCaC (1, 1, 2)

This class has a reciprocal, durative and intensive designation.

‘āmal ‘to treat’

a. [Active]

(Perfect)

		S	P
1		‘āmalet	‘āmalna
2	m.	‘āmalet	‘āmalto

	f.	‘āmalté	
3	m.	‘āmal	‘āmalo
	f.	‘āmalit	

(Present)

		S	P
1		‘āmil	n‘āmil
2	m.	t‘āmil	t‘āmlo
	f.	t‘āmlé	
3	m.	y‘āmil	y‘āmlo
	f.	t‘āmil	

(Imperative)

‘āmil	ma t‘āmil
‘āmlé	ma t‘āmlé
‘āmlo	ma t‘āmlo

(Infinitive)

m‘āmalé

(Participle)

m‘āmil (m.)
m‘āmlé (f.)
m‘āmlīn (p.)

b. [Passive]

(Perfect)

		S	P
1		t‘āmalet	t‘āmalna
2	m.	t‘āmalet	t‘āmalto
	f.	t‘āmalté	
3	m.	t‘āmal	t‘āmalo
	f.	t‘āmalit	

(Present)

		S	P
1		et‘āmal	net‘āmal
2	m.	tet‘āmal	tet‘āmalo

	f.	tet‘āmalé	
3	m.	yet‘āmal	yet‘āmalo
	f.	tet‘āmal	

(Imperative)

t‘āmal	ma tet‘āmal
t‘āmalé	ma tet‘āmal’é
t‘āmalo	ma tet‘āmalo

(Participle)

met‘āmil (m.)
met‘āmlé (f.)
met‘āmlīn (p.)

14th class:

Active: Cā/ēCā: Cā/ēC, Cā/ēCē, Cā/ēCay; Cā/ēCē, Cā/ēC (2, 2, 2)
Passive: tCā/ēCā: tCā/ēC, tCā/ēCē, tCā/ēCay; tCā/ēCē, tCā/ēC (2, 1, 2)

This class has a reciprocal, durative and intensive designation.

‘āda ‘to be hostile to, to aggress’

a. [Active]

(Perfect)

	S	P
1	‘ādēt	‘ādayna
2	m. ‘ādēt	‘ādayto
	f. ‘ādayté	
3	m. ‘āda	‘ādo
	f. ‘ādit	

(Present)

	S	P
1	‘ādé	n‘ādé
2	m. t‘ādé	t‘ādo
	f. t‘ādé	
3	m. y‘ādé	y‘ādo
	f. t‘ādé	

(Imperative)

‘ādē	ma t‘ādē	(m., f.)
‘ādo	ma t‘ādo	(p.)

(Infinitive)

‘adēwé

(Participle)

m‘ādē (m.)
m‘ādiyyé (f.)
m‘ādīn (p.)

b. [Passive]

(Perfect)

	S	P
1	t‘ādēt	t‘ādayna
2 m.	t‘ādēt	t‘ādayto
f.	t‘ādayté	
3 m.	t‘āda	t‘ādo
f.	t‘ādit	

(Present)

	S	P
1	et‘āda	net‘āda
2 m.	tet‘āda	tet‘ādo
f.	tet‘ādē	
3 m.	yet‘āda	yet‘ādo
f.	tet‘āda	

(Imperative)

t‘āda	ma tet‘āda
t‘ādē	ma tet‘ādē
t‘ādo	ma tet‘ādo

(Participle)

met‘ādē (m.)
met‘ādiyyé (f.)

met^cādīn (p.)

15th class:

Active: aCCaC: aCCaC (1)
 CaCaC: CaCaC; CCo/uC, CCC (1, 1, 1)
Passive: nCaCaC: nCaCaC; nCeCiC, nCeCC (1, 1, 2)

This class is the same as the 1st class except that in the active perfect it has an additional form to which a- is suffixed.

This class has a causative designation in general.

jabar and *ajbar*:

a. [Active]

(Perfect)

	S	P
1	ajbaret	ajbarna
2 m.	ajbaret	ajbarto
f.	ajbarté	
3 m.	ajbar	ajbaro
f.	ajbarit	

	S	P
1	jabaret > jbaret	jabarna > jbarna
2 m.	jabaret > jbaret	jabarto > jbarto
f.	jabarté > jbarté	
3 m.	jabar	jabaro
f.	jabarit	

(Present)

	S	P
1	ejbur	nejbur
2 m.	tejbur	tejbro > tejebro
f.	tejbré > tejebré	
3 m.	yejbur	yejbro > yejebro
f.	tejbur	

(Imperative)

ejbur > jbōr ma tejbur

jberé	ma tejbré
jbero	ma tejbro

(Infinitive)

ejbār

(Participle)

jēber (m.)

jēbra (f.)

jēbrīn (p.)

mejbir

mejbra

mejbrīn

b. [Passive]

(Perfect)

	S	P
1	njabaret	njabarna
2 m.	njabaret	njabarto
f.	njabarté	
3 m.	njabar	njabaro
f.	njabarit	

(Present)

	S	P
1	enjebir	nenjebir
2 m.	tenjebir	tenjebro
f.	tenjebré	
3 m.	yenjebir	yenjebro
f.	tenjebir	

(Imperative)

njebir	ma tenjebir
njebré	ma tenjebré
njebro	ma tenjebro

(Participle)

majbūr (m.)
 majbūra (f.)
 majbūrīn (p.)

16th class:

ēCaC: ēCaC; ēCiC, ēCC (1, 2, 2)

ēman ‘to believe’

(Perfect)

	S	P
1	ēmanet	ēmanna
2 m.	ēmanet	ēmanto
f.	ēmanté	
3 m.	ēman	ēmano
f.	ēmanit	

(Present)

	S	P
1	ēmin	n'ēmin
2 m.	t'ēmin	t'ēmno
f.	t'ēmné	
3 m.	y'ēmin	y'ēmno
f.	t'ēmin	

(Imperative)

ēmin ma t'ēmin (m.)
 ēmné ma t'ēmné (f.)
 ēmno ma t'ēmno (p.)

(Infinitive)

īmēn

(Participle)

m'ēmin (m.)
 m'ēmné (f.)
 m'ēmnīn (p.)

17th class:

CtaCaC: CtaCaC; CteCiC, CteCC (1, 2, 2)

fta'äl 'to make, to activate, to start, to begin'

(Perfect)

	S	P
1	fta'älet	fta'älna
2 m.	fta'älet	fta'älto
f.	fta'älté	
3 m.	fta'äl	fta'alo
f.	fta'älit	

(Present)

	S	P
1	efte'il	nefte'il
2 m.	tefte'il	tefte'lo
f.	tefte'lé	
3 m.	yefte'il	yefte'lo
f.	tefte'il	

(Imperative)

fte'il	ma tefte'il
fte'lé	ma tefte'lé
fte'lo	ma tefte'lo

(Infinitive)

efti'äl

(Participle)

mefte'il (m.)
mefte'lé (f.)
mefte'lín (p.)

18th class:

staCCaC: staCCaC, staCCaC; staCCiC, staCCC
staCCA: staCC, staCCē, staCCay; staCCē, staCC
stCā/ēCaC: stCā/ēCaC; stCā/ēCaC
stCā/ēCa: stCā/ēC, stCā/ēCē, stCā/ēCay; stCā/ēCa, stCā/ēC

sta 'mal 'to use'

(Perfect)

	S	P
1	sta'malet	sta'malna
2	m.	sta'malet
	f.	sta'malté
3	m.	sta'mal
	f.	sta'malit

(Present)

	S	P
1	esta'mil	nesta'mil
2	m.	testa'mil
	f.	testa'mlé
3	m.	yesta'mil
	f.	testa'mil

(Imperative)

sta'mil ma testa'mil (m.)
 sta'mlé ma testa'mlé (f.)
 sta'mlo ma testa'mlo (p.)

(Infinitive)

este'mēl

(Act. Participle)

mesta'mil (m.)
 mesta'mlé (f.)
 mesta'mlēn (p.)

(Pass. Participle)

mesta‘mal (m.)
 mesta‘malé (f.)
 mesta‘malīn (p.)

starja ‘to dare to’

(Perfect)

	S	P
1	starjēt	starjayna
2	m. f.	starjēt
		starjayté
3	m. f.	starja
		starjo
	starjit	

(Present)

	S	P
1	estarjé	nestarjé
2	m. f.	testarjé
		testarjé
3	m. f.	yestarjé
		testarjo

(Imperative)

starjé ma testarjé (m., f.)
 starjo ma testarjo (p.)

(Participle)

mestarjé (m.)
 mestarjíyyé / mestarjyé (f.)
 mestarjīn (p.)

stnēwal ‘to handle, to receive, to seize, to catch’

(Perfect)

	S	P
1	stnēwalet	stnēwalna
2	m. f.	stnēwalet
		stnēwalté

3	m.	stnēwal	stnēwalo
	f.	stnēwalit	

(Present)

		S	P
1		estnēwal	nestnēwal
2	m.	testnēwal	testnēwalo
	f.	testnēwalé	
3	m.	yestnēwal	yestnēwalo
	f.	testnēwal	

(Imperative)

stnēwal	ma testnēwal
stnēwalé	ma testnēwalé
stnēwalo	ma testnēwalo

(Infinitive)

mnēwalé

(Participle)

mestnēwil (m.)
mestnēwlé (f.)
mestnēwlīn (p.)

stmēda ‘to persist, to go far, to keep on, to cross the limits’

(Perfect)

		S	P
1		stmēdēt	stmēdayna
2	m.	stmēdēt	stmēdayto
	f.	stmēdayté	
3	m.	stmēda	stmēdo
	f.	stmēdit	

(Present)

		S	P
1		estmēda	nestmēda
2	m.	testmēda	testmēdo
	f.	testmēdé	

3	m.	yestmēda	yestmēdo
	f.	testmēda	

(Imperative)

stmēda	ma testmēda
stmēdē	ma testmēdē
stmēdo	ma testmēdo

(Infinitive)

tamēdē

(Participle)

mestmēdē (m.)
 mestmēdiyyé / mestmēdyé (f.)
 mestmēdīn (p.)

19th class:

This class consists of irregular verbs.

E.g.: *eja* ‘to come’ is conjugated as the 7th class but it takes an initial e- in the 3rd persons of the perfect. Its imperative is different: ta‘a, ta‘é, ta‘o.

eja ‘to come’

(Perfect)

		S	P
1		jīt	jīna
2	m.	jīt	jīto
	f.	jīté	
3	m.	eja	ejo
	f.	ejit	

(Present)

		S	P
1		ejé	nejé
2	m.	tejé	tejo
	f.	tejé	

3	m.	yejé	yejo
	f.	tejé	

(Imperative)

ta'a ma tejé
ta'é ma tejé
ta'o ma tejo

(Infinitive)

majyé

(Participle)

jēyé(m., f.)
jēyīn (p.)

4. Verbal inflection with suffixed accusative and dative pronouns:

a. Accusative pronouns:

	S	P
1	-nē <i>me</i>	-na <i>us</i>
2	m. -ak ³⁸ ; -k ³⁹ <i>you, thou</i> f. -ik ⁴⁰ ; -ké ⁴¹ <i>you, thou</i>	-kon <i>you</i>
3	m. -o ⁴² ; - / ⁴³ <i>him, it</i> f. -a; -ha ⁴⁵ <i>her, it</i>	-on; -hon ⁴⁴ <i>them</i>

When these pronouns are suffixed to the verbs, certain phonetic changes occur in the form of the verb.

Personal endings change as such:

Perfect:

1st type:

et	>	t	na	>	nē
et	>	t	to	>	tū / tuw ⁴⁶
té	>	tī / tiy ⁴⁷			
—	>	—	o	>	ū / uw ⁴⁸
it	>	et			

2nd type:

ēt > ayt ayna > aynē

³⁸ After consonant.

³⁹ After vowel.

⁴⁰ After consonant.

⁴¹ After vowel.

⁴² After consonant.

⁴³ After vowel.

⁴⁴ Less frequent form.

⁴⁵ Less frequent form.

⁴⁶ Before vowels.

⁴⁷ Before vowels.

⁴⁸ Before vowels.

é	>	ayt		ayto > ayti ⁴⁹
ayté	>	aytī / aytīy ⁵⁰		
—	>	—	o	> ū / uw ⁵¹
it	>	et		

í	>	í		ína > ínē
í	>	í		íto > ítū / ítuw ⁵²
íté	>	ítī / ítiy ⁵³		
—	>	—	o	> ū / uw ⁵⁴
it	>	et		

Present:

1st type:

e-	>	e-		ne- > ne-
te-	>	te-		te — o > te — ū / uw ⁵⁵
te — é	>		te — í / iy ⁵⁶	
ye-	>	ye-		ye — o > ye — ū / uw ⁵⁷
te-	>	te-		

2nd type:

—	>	—		n- > n-
t-	>	t-		t — o > t — ū / uw ⁵⁸
t — é	>		t — í / iy ⁵⁹	
y-	>	y-		y — o > y — ū / uw ⁶⁰
t-	>	t-		

Imperatif:

— > —

⁴⁹ Before vowels.

⁵⁰ Before vowels.

⁵¹ Before vowels.

⁵² Before vowels.

⁵³ Before vowels.

⁵⁴ Before vowels.

⁵⁵ Before vowels.

⁵⁶ Before vowels.

⁵⁷ Before vowels.

⁵⁸ Before vowels.

⁵⁹ Before vowels.

⁶⁰ Before vowels.

é	>	ī
o	>	ū

Final vowels a, é, o of the personal endings and of the verb stem change into ē, ī, ū respectively which are always stressed. *E.g.: ktabté* ‘you wrote’, *ktabtīhon* ‘you wrote them’; *eré* ‘he read’, *erī* ‘he read it’.

Stems change due to the addition of the suffixes. The weak vowels e, i and o/u drop if unstressed. *E.g.: katabet* ‘I wrote’, *katabton* ‘I wrote it’; *ektob* ‘I write’, *ektbo* ‘I write it’.

When stress fall on the vowels o/u and i they change to e; e stays e. *E.g.: ektob* ‘I write’, *ektebon* ‘I write them’; *werit* ‘he inherited’, *wereton* ‘he inherited them’. In the imperative masculine the long vowels ū or ē change into e, while ī remains ī. *E.g.: mēl* ‘do’, *melon* ‘do them’; *ktōb* ‘write’, *ktebon* ‘write them’.

Stress changes are as such:

1. Perfect:

- 1 sg.: no stress change
- 1 pl.: stress on ē
- 2 m.: no change
- 2 pl.: stress on ū / uw
- 2 f.: stress on ī / iy
- 3 m.: né, na, kon, on/hon, a/ha move the stress forward. *E.g.: katab* > *katabon*.
- 3 pl.: stress on ū / uw
- 3 f.: stress moves on et. *E.g.: emlit* > ‘emletnē’.

2. Present:

- 1 sg.: kon, on/hon, a/ha move the stress forward. *E.g.: ektob* > *ektebon*.
- 1 pl.: kon, on/hon, a/ha move the stress forward. *E.g.: nektob* > *nektebon*.
- 2 m.: né, na, on/hon, a/ha move the stress forward. *E.g.: tektob* > *tektebon*.
- 2 pl.: stress on ū / uw.
- 2 f.: stress on ī / iy.
- 3 m.: né, na, kon, on/hon, a/ha move the stress forward. *E.g.: yektob* > *yektebon*.
- 3 pl.: stress on ū / uw.
- 3 f.: né, na, kon, on/hon, a/ha move the stress forward. *E.g.: tektob* > *tektebon*.

3. Imperative:

- 2 m.: né, na, on/hon, a/ha move the stress forward. *E.g.: ktōb* > *ktebon*.
- 2 f.: stress on ī / iy.
- 2 pl.: stress on ū / uw.

Verb ending in a consonant *katab*

Perfect:

katabet (1 sg.)

1	—	—
2	m.	katabtak
	f.	katabtik
3	m.	katabto
	f.	katabta

katabna (1 pl.)

1	—	—
2	m.	kabtnēk
	f.	kabtnēké
3	m.	kabtnē
	f.	kabtnēha

katabet (2 m.)

1	katabtné	katabtna
2	m.	—
	f.	—
3	m.	katabto
	f.	katabta

katabto (2 pl.)

1	katabtūnē	katabtūna
2	m.	—
	f.	—
3	m.	katabtū
	f.	katabtūha / katabtuwa

katabté (2 f.)

1	katabtīnē	katabtīna
2	m.	—
	f.	—
3	m.	katabtī
	f.	katabtīha / katabtiya

katab (3 m.)

1	katabnē	katabna
2	m.	katabak
	f.	katabik
3	m.	katabo
	f.	kataba / katabha

katabo (3 pl.)

1	katabūnē	katabūna
2	m.	katabūk
	f.	katabūké

3	m.	katabū	katabūhon / katabuwon
	f.	katabūha / katabuwon	

katabit (3 f.)

1		katabetnē	katabetna
2	m.	katabetak	katabetkon
	f.	katabetik	
3	m.	katabeto	katabeton / katabethon
	f.	katabeta	/ katabetha

Present:

ektob (1 sg.)

1		—	—
	m.	ektbak	ektebkon
	f.	ektbik	
3	m.	ektbo	ektebon
	f.	ekteba	

nektob (1 pl.)

1		—	—
	m.	nektbak	nektebkon
	f.	nektbik	
3	m.	nektbo	nektebon
	f.	nekteba	

tektob (2 m.)

1		tektebnē	tektebna
2	m.	—	—
	f.	—	
3	m.	tektbo	tektebon
	f.	tekteba	

tektbo (2 pl.)

1		tektbūnē	tektbūna
2	m.	—	—
	f.	—	
3	m.	tektbū	tektbūhon / tektbuwon
	f.	tektbūha	/ tektbuwa

tektbē (2 f.)

1		tektbīnē	tektbīna
2	m.	—	—
	f.	—	
3	m.	tektbī	tektbīhon / tektbiyon
	f.	tektbīha	/ tektbiya

yek tob (3 m.)

1	yektebné	yek te bná
2	m.	yek t bak
	f.	yek t bik
3	m.	yek t bo
	f.	yek t eba

yek tbo (3 pl.)

1	yektbūnē	yektbūna
2	m.	yektbūk
	f.	yektbūké
3	m.	yektbū
	f.	yektbūha / yektbuwa

tek tob (3 f.)

1	tek te bné	tek te bná
2	m.	tek t bak
	f.	tek t bik
3	m.	tek t bo
	f.	tek t eba

Imperative:

ktōb (m.)

1	k te bné	k te bna
2	m.	—
	f.	—
3	m.	k te bo
	f.	k te ba

*k**te**bē* (f.)

1	k te bīnē	k te bīna
2	m.	—
	f.	—
3	m.	k te bī
	f.	k te bīha / k te biya

*k**te**bo* (pl.)

1	k te būnē	k te būna
2	m.	—
	f.	—
3	m.	k te bū
	f.	k te bīha / k te biya

Verb ending in a vowel ‘āda

‘āda (3 m.)

1	‘ādēnē	‘ādēna
2	m. ‘ādēk	‘ādēkon
	f. ‘ādēké	
3	m. ‘ādē	‘ādēhon
	f. ‘ādēha	

y‘ādē (3 m.)

1	y‘ādīnē	y‘ādīna
2	m. y‘ādīk	y‘ādīkon
	f. y‘ādīké	
3	m. y‘ādī	y‘ādīhon / y‘ādiyon
	f. y‘ādīha / y‘ādiya	

b. Dative pronouns:

1. After verbs ending in a vowel or an l (*E.g.: eré; ‘emil*):

	S	P
1	-lé	-lna
	<i>to me; for me</i>	<i>to us; for us</i>
2	m. -lak	-lkon
	<i>to you; for you</i>	<i>to you; for you</i>
	f. -lik	
	<i>to you; for you</i>	
3	m. -lo	-lon; -lhon
	<i>to him, it; for him, it</i>	<i>to them; for them</i>
	f. -la; -lha	
	<i>to her, it; for her, it</i>	

<i>E.g.:</i>	<i>eré he read</i>	<i>erīlak he read to you</i>
		<i>erīlon, erīlhon he read to them</i>
	<i>‘emil he made</i>	<i>‘emellak he made to you</i>
		<i>‘emelon, ‘emellhon he made to them</i>

With the verbs ending in vowels, stress falls on the final consonant of the verbs. *E.g.: katabté* ‘you wrote’, *ktabtīlē* ‘you wrote to me’.

With verbs ending in l, stress moves always forward in the verbal stem. *E.g.: kammal* ‘he completed’, *kammallé* ‘he completed to me’.

2. After verbs ending in one consonant (*E.g.: katab*):

	S	P
1	-lé <i>to me; for me</i>	-elna <i>to us; for us</i>
2	m. -lak <i>to you; for you</i>	-elkon <i>to you; for you</i>
	f. -lik <i>to you; for you</i>	
3	m. -lo <i>to him, it; for him, it</i>	-lon; -elhon <i>to them; for them</i>
	f. -la; -elha <i>to her, it; for her, it</i>	

These suffixes drive the stress forward in the verb stem.

E.g.: **katab** ‘he wrote’ **katablak** *he wrote to you*
 katablon, katabelhon *he wrote to them*

With the 3rd f. sg. personal ending et, stress always falls on it. *E.g.:* **katabit** ‘she wrote’, **katabetlé** ‘she wrote to me’.

3. After verbs ending in two consonants (*E.g.: katabt- from katabet*):

	S	P
1	-ellé <i>to me; for me</i>	-elna <i>to us; for us</i>
2	m. -ellak <i>to you; for you</i>	-elkon <i>to you; for you</i>
	f. -ellik <i>to you; for you</i>	
3	m. -ello <i>to him, it; for him, it</i>	-ellon; -elhon <i>to them; for them</i>
	f. -ella; -elha <i>to her, it; for her, it</i>	

Stress falls always on the initial e of these suffixes.

E.g.: **katabet** ‘I wrote’ **katabtellak** *I wrote to you*
 katabtello *I wrote to him*

Changes in the personal endings and verb stem are the same as with the accusative suffixes. However ī and ū of the personal endings do not take the additional forms iy and uw.

Verb **katab**:

Perfect:

katabet (1 sg.)

1	—	—
2	m.	katabtellak
	f.	katabtellik
3	m.	katabtello
	f.	katabtella

katabna (1 pl.)

1	—	—
2	m.	katabnēlak
	f.	katabnēlik
3	m.	katabnēlo
	f.	katabnēla

katabet (2 m.)

1	katabellé	katabtelna
2	m.	—
	f.	—
3	m.	katabtello
	f.	katabtella

katabto (2 pl.)

1	katabtūlé	katabtūlna
2	m.	—
	f.	—
3	m.	katabtūlo
	f.	katabtūla

katabté (2 f.)

1	katabtílé	katabtílna
2	m.	—
	f.	—
3	m.	katabtílo
	f.	katabtíla

katab (3 m.)

1	katablé	katabelna
2	m.	katablak
	f.	katablik
3	m.	katablo
	f.	katabla

katabo (3 pl.)

1	katabūlé	katabūlna
2 m.	katabūlak	katabūlkon
f.	katabūlik	
3 m.	katabūlo	katabūlon
f.	katabūla	

katabit (3 f.)

1	katabetlé	katabetlna
2 m.	katabetlak	katabetelkon
f.	katabetlik	
3 m.	katabetlo	katabeton
f.	katabetla	

Present:

ektob (1 sg.)

1	—	—
m.	ekteblak	ektebelkon
f.	ekteblik	
3 m.	ekteblo	ekteblon
f.	ektebla	

nektob (1 pl.)

1	—	—
m.	nekteblak	nektebelkon
f.	nekteblik	
3 m.	nekteblo	nekteblon
f.	nektebla	

tektob (2 m.)

1	tekteblé	tektebelna
2 m.	—	—
f.	—	
3 m.	tekteblo	tekteblon
f.	tektebla	

tektbo (2 pl.)

1	tektbūlé	tektbūlna
2 m.	—	—
f.	—	
3 m.	tektbūlo	tektbūlon
f.	tektbūla	

tektbé (2 f.)

1	tektbílé	tektbílna
2 m.	—	—

	f.	—	
3	m.	tektbilo	tektbilon
	f.	tektbila	

yek tob (3 m.)

1		yekteblé	yektebelna
2	m.	yekteblak	yektebelkon
	f.	yekteblik	
3	m.	yekteblo	yekteblon
	f.	yektebla	

yektbo (3 pl.)

1		yektbulé	yektbulna
2	m.	yektbulak	yektbulkon
	f.	yektbilik	
3	m.	yektbulo	yektbulon
	f.	yektbula	

tek tob (3 f.)

1		tekteblé	tektebelna
2	m.	tekteblak	tektebelkon
	f.	tekteblik	
3	m.	tekteblo	tekteblon
	f.	tektebla	

Imperative:

		<i>ktob</i> (m.)	
1		kteblé	ktebelna
2	m.	—	—
	f.	—	
3	m.	kteblo	kteblon
	f.	ktebla	

ktebé (f.)

1		ktebile	ktebina
2	m.	—	—
	f.	—	
3	m.	ktebilo	ktebilon
	f.	ktebila	

ktebo (pl.)

1		ktebulé	ktebulna
2	m.	—	—
	f.	—	
3	m.	ktebulo	ktebulon

f. ktebīla

Verb *eré*:

Perfect:

'rīt (*I sg.*)

1	—	—
2	m.	'rītellak
	f.	'rītellik
3	m.	'rītello
	f.	'rītella

eré (*2 m.*)

1	erīlé	erīlna
2	m.	erīlak
	f.	erīlik
3	m.	erīlo
	f.	erīla

3. Tenses and moods:

a. Indicative:

1. Present I (aorist and perfect):

This tense indicates:

1. an habitual/repeated act:

byeştegil kel yōm *he works every day*

2. a general truth:

el-şames ptetla‘ men el-şare‘
the sun rises from the east

3. a future designation:

eza baddak, halla’ bejé if you want, *I come now*

This tense is formed by adding b- to the present stem.

b- becomes be- before 2 consonants.

b- and be- changes to m- and me- before n.

bey- of verbs beginning with two consonants may contract into bi-. e.g.: *bey’im > bi’im*.

Verb *katab*

	S	P
1	bektob	mnekto b
2	m. ptek tob f. ptek tbé	ptek tbo > ptek etbo
3	m. byek tob f. pte ktob	byek tbo > byek etbo

Verb *ām*

	S	P
1	b’im	men’im
2	m. bet’im f. bet’imé	bet’imo
3	m. bey’im f. bet’im	bey’imo

2. Present II (imperfect):

This is the present continuous. It indicates an on going action.

E.g.: ‘ambēkol hōl I am eating these

This tense is formed by adding ‘am- to the Present I. ‘am- is the abbreviation of ‘ammēl ‘being in the process of’. ‘ammēl as such is rarely used, but when used the present stem is added after it.

*E.g.: ‘ambek tob I am writing
‘ammēl ektob I am writing; I am in the process of writing*

Before mn-, ‘am- may drop the m. *E.g.: ‘amna ‘mul from ‘ammna ‘mul.*

It may also assimilate with a following b. *E.g.: ‘amptek tob may be pronounced ‘amtek tob.*

Verb *katab*

	S	P
1	‘ambek tob	‘amnek tob
2	m. ‘amptek tob	‘amptektbo > ‘ampteketbo
f.	‘amptektbé >	‘ampteketbé
	‘ambyek tob	‘ambyektbo > ‘ambyeketbo
3	m. ‘ambyek tob	‘amptek tob
f.	‘amptek tob	

3. Past I (perfect and aorist):

This past designates an action occurring in the past or accomplished in the near past. Both past aorist and perfect are designated by the perfect stem.

E.g.: katab he wrote; he has written

4. Past II (pluperfect):

This past designates an action accomplished in the remote past.

E.g.: haydōlé kēn katabon men zamēn he had written these a long time ago

It is formed by adding the auxiliary verb *kēn* before the perfect stem. The two agree in gender, person and number.

Verb *katab*

	S	P
1	kenet katabet	kenna katabna
2	m. kenet katabet	kento katabto
f.	keté katabté	
	kēn katab	kēno katabo
3	m. kēn katab	
f.	kēnit katabit	

5. Past III (imperfect I):

This designates an action happening continuously in the past.

E.g.: kenet ‘ambektob I was writing

It is formed by adding the auxiliary verb *kēn* before the present II (imperfect). The two agree in gender, person and number.

Verb *katab*

	S	P
1	kenet ‘ambektob	kenna ‘amnektob
2 m.	kenet ‘amptek tob	kento ‘amptektbō
f.	kentē ‘amptektbē	
3 m.	kēn ‘ambyek tob	kēno ‘ambyektbō
f.	kēnit ‘amptek tob	

6. Past IV (imperfect II):

This designates an action of habit in the past.

E.g.: kenet ektob men abel I used to write before

It is formed by adding the auxiliary verb *kēn* to the present stem. The two agree in gender, number and person.

Verb *katab*

	S	P
1	kenet ektob	kenna nektob
2 m.	kenet tektob	kento tektbo
f.	kentē tektbē	
3 m.	kēn yek tob	kēno yektbō
f.	kēnit tektob	

7. Future I:

This designates an action which is going to happen in the future.

E.g.: rāḥ ektob I shall write; I will write; I am going to write

It may indicate a sort of obligation.

E.g.: rāḥ tektebon halla’ you shall write them now

It is formed by adding the invariable particles *rāḥ*, *rāḥ* or *ḥa* before the present stem. *rāḥ* is an abbreviation of *rāyeḥ* ‘going to’.

Verb *katab*

	S	P
1	raḥ ektob	raḥ nektob
2 m.	raḥ tektob	raḥ tektbo
f.	raḥ tektbé	
3 m.	raḥ yektob	raḥ yektbó
f.	raḥ tektob	

8. Future II (volitive):

This indicates an action that someone wants to happen in the future. It may however give the same meaning as the future I.

E.g.: baddé ektob *I want to write*

It may indicate a sort of obligation.

E.g.: baddak tektebon halla' *you shall write them now*

It is formed by adding the auxiliary semi-verb *baddé* ‘to want’ before the present stem. The two agree in gender, number and person.

Verb *katab*

	S	P
1	baddé ektob	baddna nektob
2 m.	baddak tektonb	baddkon tektbo
f.	baddik tektbé	
3 m.	baddo yektonb	baddon yektbó
f.	badda tektonb	

9. Future III (perfect):

This indicates an action that will be found to be accomplished in the future.

E.g.: <i>raḥ kūn katabton</i>	<i>I will/shall have written them</i>
baddé kūn katabton	<i>I will/shall have written them</i>

It may indicate a future obligation where the action has to be accomplished in the future.

Often used with the 2nd persons.

E.g.: <i>raḥ tkūn katabton</i>	<i>you shall have written them</i>
baddak tkūn katabton	<i>you shall have written them</i>

It is formed by adding the future I or II of the auxiliary *kēn* before the past stem. The auxiliary and the main verb agree in gender, number and person. Semi-verb *baddé* agree also with them, while *raḥ* is invariable.

Verb *katab*

	S	P
1	<i>raḥ kūn katabet</i>	<i>raḥ nkūn katabna</i>
2 m.	<i>raḥ tkūn katabet</i>	<i>raḥ tkūno katabto</i>
f.	<i>raḥ tkūné katabté</i>	
3 m.	<i>raḥ ykūn katab</i>	<i>raḥ ykūno katabo</i>
f.	<i>raḥ tkūn katabit</i>	
	S	P
1	<i>baddé kūn katabet</i>	<i>baddna nkūn katabna</i>
2 m.	<i>baddak tkūn katabet</i>	<i>baddkon tkūno katabto</i>
f.	<i>baddik tkūné katabté</i>	
3 m.	<i>baddo ykūn katab</i>	<i>baddon ykūno katabo</i>
f.	<i>badda tkūn katabit</i>	

10. Future IV (imperfect):

This indicates an action that will be found to be continuous in the future.

E.g.: <i>raḥ kūn ‘ambektob</i>	<i>I will/shall be writing them</i>
baddé kūn ‘ambektob	<i>I will/shall be writing them</i>

It may indicate a future obligation where the action should be continuous in the future.

Often used with the 2nd persons.

E.g.: <i>raḥ tkūn ‘ambektob</i>	<i>you shall be writing them</i>
baddak tkūn ‘ambektob	<i>you shall be writing them</i>

It is formed by adding the future I or II of the auxiliary *kēn* before the present II. The auxiliary and the main verb agree in gender, number and person. Semi-verb *baddé* agree also with them, while *raḥ* is invariable.

Verb *katab*

	S	P
1	raḥ kūn ‘ambek tob	raḥ nkūn ‘amnektob
2 m.	raḥ tkūn ‘amptek tob	raḥ tkūno ‘amptek tbo
f.	raḥ tkūnē ‘amptek tbé	
3 m.	raḥ ykūn ‘ambyek tob	raḥ ykūno ‘ambyektbo
f.	raḥ tkūn ‘amptek tob	
	S	P
1	baddé kūn ‘ambek tob	baddna nkūn ‘amnektob
2 m.	baddak tkūn ‘amptek tob	baddkon tkūno ‘amptek tbo
f.	baddik tkūnē ‘amptek tbé	
3 m.	baddo ykūn ‘ambyek tob	baddon ykūno ‘ambyektbo
f.	badda tkūn ‘amptek tob	

11. Future V (future I in the past):

This designates an action which was going to happen in the future.

E.g.: kenet raḥ ektob *I was going to write*

It is formed by adding the auxiliary *kēn* before the future I. The auxiliary and the main verb agree in gender, number and person.

Verb *katab*

	S	P
1	kenet raḥ ektob	kenna raḥ nektob
2 m.	kenet raḥ tektob	kento raḥ tektbo
f.	kenté raḥ tektbé	
3 m.	kēn raḥ yek tob	kēno raḥ yektbo
f.	kēnit raḥ tektob	

12. Future VI (future II in the past):

This indicates an action that someone wanted to happen in the future. It may however give the same meaning as the future V.

E.g.: kenet baddé ektob *I wanted to write; I was going to write*
 kēn baddé ektob *I wanted to write; I was going to write*

It is formed in two ways:

by adding the auxiliary *kēn* before the future II. The two agree in gender, number and person.

by adding *kēn* before the future II, with *kēn* staying invariable.

Verb *katab*

	S	P
1	kenet baddé ektob	kenna baddna nektob
2 m.	kenet baddak tektob	kento baddkon tektbo
f.	kenté baddik tektbé	
3 m.	kēn baddo yektob	kēno baddon yektbo
f.	kēnit badda tektob	
	S	P
1	kēn baddé ektob	kēn baddna nektob
2 m.	kēn baddak tektob	kēn baddkon tektbo
f.	kēn baddik tektbé	
3 m.	kēn baddo yektob	kēn baddon yektbo
f.	kēn badda tektob	

b. Subjunctive:

The present stem is used in subjunctive constructions. Its tense changes according to the combinations of auxiliaries with the verbs.

It is used also with the auxiliaries and semi-verbs to construct the tenses. *E.g.: baddé ektob* ‘I want to write’; *raħ ektob* ‘I used to write’. In these instances, it is identical in designation with the infinitive. Thus, *baddé ektob*, which literally means ‘my will is that I write’, can be translated as ‘my will is to write’ hence ‘I want to write’ or ‘I will write’.

The present stem is used with the following conjunctions:

enn-		<i>that</i>
<i>E.g.:</i>	ṭalabet menno enno ya‘melon	<i>I asked him to do them (that he might do them)</i>
men enn-		<i>lest</i>
<i>E.g.:</i>	men enno ya‘melon	<i>lest he does them</i>
ħatta; laħatta; la; ta		<i>so that; that</i>
<i>E.g.:</i>	jīt ħatta a‘melon	<i>I came so that I do them</i>
law		<i>if</i>
<i>E.g.:</i>	law a‘mel hēk šī, kēno ma sēmahūnē	<i>If I did such a thing, they wouldn’t have forgiven me</i>
‘ašen; ‘ašen enn- menšen; menšen enn-; ‘alašen; ‘alašen enn-		<i>so that</i>
<i>E.g.:</i>	jēbon ‘ašen yēkelon	<i>he brought them so that he might eat them</i>
abel ma; men abel ma		<i>before</i>
<i>E.g.:</i>	men abel ma ya‘mel hēk šī	<i>before he had done such a thing</i>
laħadd ma; laħaddit ma		<i>until; till; when</i>
<i>E.g.:</i>	raħ ḥal warā laħadd ma ya‘melon	<i>I will keep pushing him until he does them</i>
‘ala šareṭ enn-		<i>provided</i>
<i>E.g.:</i>	‘ala šareṭ enno ya‘mela	<i>provided he does it</i>

c. Auxiliary verbs:

1. Verb *kēn*:

6th class, kēn: ken; kūn. ‘to be’.

a. Perfect stem and Past I:

Identical with the past of verb to be.

E.g.: kēn *he was*

When added to other tenses it gives a designation of a past action, i.e. the action is placed in the past. It gives also a designation of possibility.

1. kēn + past stem:

It has two designations depending on context:

1. Pluperfect: E.g.: kēn katab *he had written*
2. Past perfect possibility where the action could have been accomplished in the past.

E.g.: **kēn katabon**, lawma enta katabton *he would/might/could have written them, hadn't you written them*

2. kēn + present stem:

It designates the past IV.

E.g.: kēn yek tob *he used to write*

3. kēn + present I:

It designates a general possibility where the act could be done at any time.

E.g.: **kēn byektebon** eza baddak *he would/might/could write them if you want*

4. kēn + present II:

It designates the past III.

E.g.: kēn 'ambyek tob *he was writing*

5. kēn + future I:

It designates the future V.

E.g.: kenet raḥ ektob *I was going to write*

6. kēn + future II:

It designates the future VI.

E.g.: kenet baddé ektob *I wanted to write; I was going to write*

b. Present stem:

Used in subjunctive clauses in the sense of may be. It can also have a necessitative future designation, i.e. shall be.

E.g.: ejā dēgrē ḥatta ykūn el-awwal *he came directly so that he may be the first;*

It is added to the other tenses in subjunctive constructions.

1. *ykūn* + past stem:

It designates a past perfect subjunctive action.

E.g.: ‘ala şareṭ enno **ykūn katabon** *provided taht he would have written them*

2. *ykūn* + present stem:

It designates a present subjunctive action.

E.g: el-mohemm huwwé enno **ykūn yek tob**

provided taht he would have written them

what is important is that he may write

3. ykūn + present I:

It is identical in designation as the preceding construction except that it is often used in relative clauses after nouns. Both forms are interchangeable due to phonetication between the n of kūn and the initial b-.

E.g.: **jeblé alam ykūn byek tob** *get me a pen that may write*

4. ykūn + present II:

It designates a present continuous subjunctive.

E.g.: el-mohemm huwwé enno ykūn ‘ambyek tob

*what is important is that he may
be writing*

5. *vkūn* + future I:

It designates a future subjunctive.

E.g.: el-mohemm huwwé enno **ykūn rah yektebon**

*what is important is that he may
be going to write*

6 *vkūn* + future II:

It designates a future volitive subjunctive.

E.g.: el-mohemm huwwé enno **ykün baddo yek tob**

what is important is that he may want to write

7. *ykūn* + pluperfect:

7. *ykūn* + past stem, but with a more complete and remote past designation.

E.g.: ‘ala šaret̄ enno ykūn kēn katabon *provided that he would have had written them*

8. **ykūn** + past imperfect I:

It designates a past continuous subjunctive.

E.g.: el-mohemm huwwé enno **ykūn kēn ‘ambyektob**

what is important is that he may have been writing

9. **ykūn** + past imperfect II:

It designates a past habitual subjunctive action.

E.g.: el-mohemm huwwé enno **ykūn kēn yek tob**

what is important is that he may be used to write

c. *Imperative*:

Identical to the imperative of verb to be.

E.g.: **kūn** *be*

d. *Participle*:

Identical with the active participle of verb to be, i.e. being or having been.

E.g.: **kēyen** *being; having been*

e. *Present I*:

It designates a probable or possible of action. Thus it is not identical with the present of verb to be (is, am, are).

E.g.: **beykūn⁶¹** *he would be; he might be; he could be*

When added to other tenses it gives a designation of possibility or probability whose time and aspect is defined according to the combination of verbs.

1. **bikūn** + past stem:

It designates a past perfect possible action.

E.g.: **bikūn katab** *he might/would have written; maybe he wrote*

2. **bikūn** + present stem:

It designates a general present possible action. It is used in relative clauses. It is similar in designation as the combination of **ykūn** with the present I, but it has more uncertainty in it.

E.g.: **baddé alam bikūn yek tob** *I want a pen that might/would write*

3. **bikūn** + present I:

It designates a probable present habitual action.

⁶¹ *beykūn* contracts into *bikūn*.

E.g.: bikūn byek tob *he might write; he might be used to write; maybe he writes*

4. bikūn + present II:

It designates a continuous present or future probable action.

E.g.: bikūn ‘ambyek tob *he may/might be writing; he will/would be writing; maybe he will/would write*

5. bikūn + future I:

It designates a future probable action.

E.g.: bikūn rāh yek te bon *he may/might be going to write them; maybe he will write*

6. bikūn + future II:

It designates a future probable volitive action.

E.g.: bikūn baddo yek tob *he may/might want to write; maybe he wants to write*

7. bikūn + pluperfect:

Identical with bikūn + past stem, but with a more complete and remote past designation.

E.g.: bikūn kēn katabon *he might/would have had written them; maybe he had written them*

8. bikūn + past imperfect I:

It designates a probable past continuous action.

E.g.: bikūn kēn ‘ambyek tob *he might/would have been writing; maybe he was writing*

9. bikūn + past imperfect II:

It designates a past habitual probable action.

E.g.: bikūn kēn yek tob *he might/would be used to write; maybe he was used to write*

f. Present II:

It designates a continuous state of being. It is identical to the present continuous of verb to be.

E.g.: ‘ambeykūn⁶² *he is being*

When added to other tenses it gives a designation of a usual repetitive action.

1. ‘ambikūn + past stem or + pluperfect:

It designates a past perfect repetitive action.

⁶² ‘ambeykūn contracts into ‘ambikūn.

<i>E.g.:</i>	‘ambikūn katab	<i>he would have written; he is having been written</i>
	kell marra ‘ambejé la-‘endo, ‘ambikūn katabon	<i>every time I pass by him, he would be already having written them</i>

2. ‘ambikūn + present II:

It designates a repetitive present action.

<i>E.g.:</i>	‘ambikūn ‘ambiyektob hal-eyyēm	<i>he is writing the days; he is being in the process of writing these days</i>
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3. bikūn + future I or future II:

It designates a repetitive future action.

<i>E.g.:</i>	‘ambikūn baddo/rah yektebon	<i>he would be going to write them every time</i>
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g. Past Imperfect II:

It designates a past usual action.

<i>E.g.:</i>	kēn ykūn	<i>he used to be</i>
	kēn ykūn kbīr	<i>he used to be big</i>

It is identical in meaning as *kēn yeb’ā* (lit. he used to stay).

It is rarely added to the present stem and to the futures I and II to designates a habitual action in the past.

<i>E.g.:</i>	kēn ykūn/yeb’ā yektebon	<i>he used to write them</i>
	kēn ykūn/yeb’ā rah/baddo yektebon	<i>he used to be about to write them</i>

h. Future I and II:

It designates a future action, identical to the future of verb to be. It may refer to an obligative action especially with *baddo*.

<i>E.g.:</i>	rah ykūn hōn	<i>he will/shall be here</i>
	baddo ykūn kbīr	<i>it should be big</i>

Verb *kēn* in his future designation is similar in meaning to verb *ṣār* ‘to become’.

It is added:

to the present continuous to indicate a future imperfect action.

<i>E.g.:</i>	rah ykūn ‘ambiyektob	<i>he shall be writing</i>
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to the perfect stem to indicate a future perfect action.

<i>E.g.:</i>	rah ykūn katab	<i>he shall have written</i>
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i. Future V and VI:

They designate an action which was going to happen or which was wanted in the past.

E.g.: kēn rah ykūn *he was going to be*
 kēn baddo ykūn *he wanted to be*

Verb *kēn* in his future designation is similar in meaning to verb *śār* ‘to become’.

2. Verb *ṣār*:

6th class, şār: şer; şīr. ‘to become; to happen’.

a. *Perfect stem and Past I:*

Identical with the past of verbs to become and to happen. In the sense of to become, the predicate is usually an adjective. In the sense of to happen, the predicate is usually an event.

E.g.: **šār kbīr** *he became big*
šār hādes *an accident happened*

When added to other tenses it gives a designation of an action which has started or is starting to occur.

1. sār + present stem or present II:

It designates an action which started to become a habit.

E.g.: t'allam el-kitēbē w ṣār yek tob / 'ambyek tob kell yōm
he learned writing and
started writing / became to
write / happened to write
every day

2. *sār* + future I or future II:

It designates an action which is on the verge of occurring in the future.

E.g.: šārrah / baddo yektor
*he became about to write; he was
on the verge of writing*

b. Present stem:

Used in subjunctive clauses in the sense of may become or may happen.

It has a necessitative future designation, i.e. shall become or shall happen.

Also, it has an optative designation.

<i>E.g.:</i>	eja degré ḥatta yṣīr el-awwal	<i>he came directly so that he may become the first</i>
	ma‘ūl enno yṣīr šī nšālla yṣīr hēk šī	<i>it is possible that something may happen</i> <i>let us hope that such thing may happen</i>

It is added to the other tenses in subjunctive constructions.

1. **yṣīr** + present stem:

It designates an action which started becoming an habit in subjunctive clauses.

E.g.: baddé yyē **yṣīr yektob** *I want him to start writing / to become to write*

2. **yṣīr** + future I or future II:

It designates an action which is on the verge of occurring in the future in subjunctive clauses.

E.g.: baddé dall ‘lē ta **yṣīr rah / baddo yektob**

I will keep pushing him until he may become about to write

c. *Imperative:*

Identical to the imperative of verb to become.

E.g.: **ṣīr** *become*

d. *Participle:*

Identical with the active participle of verb to become (becoming / having become) or to happen (happening / having happened).

E.g.: **ṣāyer** *becoming; having become; happening; having happened*

e. *Pluperfect:*

Identical with the pluperfect of verbs to become and to happen.

E.g.: **kēn ṣār kbīr** *he had become big*
kēn ṣār hādes *an accident had happened*

It comes in the sense of could have become or could have happened.

E.g.: **kēn ṣār hādes**, law kento mra’to men hōn
an accident could have happened, had you passed from here

When added to other tenses it gives a designation of an action which has started or is starting to occur in the far past. Rarely used.

f. *Past Imperfect I:*

Identical with the past continuous of verbs to become and to happen.

E.g.: **kēn ‘ambīṣīr kbīr** *it was becoming big*

fī šī kēn ‘ambiṣīr’ *there was something which was happening*

g. Past Imperfect II:

It designates a past usual action of verb to happen.

E.g.: hēk eṣya kēnet tṣīr *such things used to happen*

h. Present I:

Identical with the present of verb to become or to happen.

E.g.: wa ella beṣīr⁶³ metel hayda
else **he becomes** like this one
kell yōm, biṣīr hādes *everyday, an accident happens*

It has a designation of probability and possibility.

E.g.: biṣīr hēk, lē la *it would/might/could become as such, why not*
wa ella biṣīr šī *else something might happen*
eza pta‘melon, ma biṣīr šī *if you do them, nothing would happen*

When added to other tenses it gives a designation of an action starting to happen. This action may have a probable or possible designation.

1. biṣīr + present stem or present II:

It designates an action which started happening in the present. biṣīr + present II is rare.

E.g.: w faj'a, biṣīr yektebon / ‘ambiyektebon *and suddenly, he starts writing them*
w ella biṣīr yektob *or else he might start writing*

2. biṣīr + future I or future II:

It designates an action which is on the verge of occurring in the future. The action can be probable or possible.

E.g.: bukra biṣīr rah / baddo yektob *tomorrow he might become about to write*

i. Present II:

It is identical to the present continuous of verb to become or to happen.

E.g.: ‘ambiṣīr abyad̪ *he is becoming white*
‘ambiṣīr šī *something is happening*

h. Future I and II:

It designates a future action, identical to the future of verb to become and to happen.

E.g.: rah yṣīr akbar *it shall become bigger*

⁶³ beṣīr contracts into biṣīr.

fī ū ū **raħ** yṣīr *there is something which is going to happen*

It is added:

to the present continuous to indicate a future imperfect action of verbs to become or to happen. Rarely used.

E.g.: **raħ** ykūn ‘ambṣīr abyað *he shall be becoming white*

to the perfect stem to indicate a future perfect action of verbs to become or to happen.

E.g.: **raħ** ykūn ṣār maškal *a fight shall have happened*

i. Future V and VI:

They designate an action of verb to become or to happen which was going to happen or which was wanted in the past.

E.g.: **kēn** **raħ** yṣīr hēk ū *such thing was going to happen*
kēn **baddo** yṣīr ḥakīm *he wanted / was going to become a doctor*

j. **kēn** + *bisīr*:

It comes in the sense of an action that could become / have become or could happen / have happened.

E.g.: **kēn** **bisīr** hādes, law jīt men hōn
 an accident could happen / have happened, were you to come from here

It may also come in the sense of *kēn yṣīr*.

3. Verb *ām*:

6th class. *ām*: em; ūm. ‘to stand; to rise’.

The primary meanings of *ām* are to rise and to stand, however when used as an auxiliary it loses these meanings.

This auxiliary is added usually before the verb, and rarely after the verb it modifies.

1. *ām* + perfect stem:

When added to the perfect stem of a verb, it puts emphasis on the action of the verb and gives the following designations:

that the action happened suddenly in the past, often unexpected. It may be translated by adding particles like ‘suddenly’ etc.

E.g.: **kēn** ‘ambyeħké ma‘o, fa **ām** **darabo** *he was talking to him and suddenly he hit him*

kēn ‘ambyehké ma‘o, fa ḍarabo ām *he was taling to him and suddenly he hit him*

that the action happened in the past, succeeding to another action, with or without any causal relation between both actions. Here, particles like ‘then’, ‘therefore’, ‘thus’ can be used in translation.

E.g.: ḍarabo, fa ām beké *he hit him, therefore he cried*
 kēn nēyem w emet wa“ayto *he was asleep and I woke him up*
 w šū emet ‘melet? *And what did you do then?*
 lē şār hēk?—la’anno ām ‘emela. *Why did this happen?—Because he did it.*

The auxiliary puts an emphasis on the entrance into the action and may be omitted. Originally, it meant ‘to stand and make the act’. Thus, *ām ḍarabo* originally meant ‘he rose and hit him’.

The coordinative conunction *w* can be added between the auxiliary and its verb. *E.g.: fa ām w ḍarabo* instead of *fa ām ḍarabo*.

However, with the insertion of *w*, *ām* may be used in its original meaning. Thus, *ām w ḍarabo* means ‘he rose and hit him’.

It is identical with *rāh* + perfect stem.

2. *ām* + ta / ḥatta / laḥatta / la + present stem:

This construction has two possible designations:

one similar in meaning to *rāh* + (ta) + present stem. It indicates a specific situation where someone goes away with the intention to do or start doing something. There are no indication however whether the person really started doing the act or not.

E.g.: wayno?—ām (ta) yek tob. *Where is he?—He went to write.*
 another having the literary meaning of *ām*. In this case, the person stands or rises to be able and with the intention to do something, regardless whether he started doing it or not.

E.g.: wayno?—ām (ta) yek tob. *Where is he?—He rose and went to write.*

3. *ām* + present stem (+ fi- / be-):

It indicates a continuous action which started in the past. Identical to *şār* + present stem and to *nezil* + present stem + fi- / be-.

E.g.: ‘aşşab mennon w ām yedrebon *he became angry at them and started hitting them*
 ‘aşşab mennon w ām yedrob fiyon *he became angry at them and started hitting them*

This construction, as well as *nezil* + present stem + fi- / be-, is usually used with compound verbs which take the prepositions *be-* / *fi-*. These compound verbs are used with these modal auxiliaries, i.e. *ām*, *ṣār* and *nezil*. Used without these, these compound verbs get another meaning or no meaning at all. E.g.: *darab fiyon* means ‘he bumped into them’, *ām / ṣār / nezil yedrob fiyon* means ‘he started hitting them’. *ām yēkol b-hal-kebbé* means ‘he started eating this kebbé’, ‘*ambyēkol b-hal-kebbé* means ‘he is eating this kebbé’, while *akal b-hal-kebbé* is not used. fi- and be- are used in these cases to designate a continuous action.

4. *y'ūm* + present stem:

This has a present and future subjunctive and optative designation. It emphasizes and concentrates on the entrance into the action which is to be done. Eliminating it would not change the meaning.

<i>E.g.:</i>	<i>ṭlabet menno (enno) y'ūm yek tob</i>	<i>I asked him to write</i>
	<i>ū'a y'ūm yedrbo</i>	<i>beware that he may hit him</i>
	<i>nšalla y'ūm ya'mela</i>	<i>I hope he may do it</i>

When w is inserted between *y'ūm* and the verb, the original meaning of *y'ūm* may be restored. Thus, *nšalla y'ūm w ya'mela* means ‘I hope he may rise and do it’ and ‘I hope he may do it’.

The construction *y'ūm* + ta / ḥatta / laḥatta / la + present stem gives the original meaning of *y'ūm*, that is ‘to stand / rise to’. Thus, *xallī y'ūm ta yēkol* means ‘let him stand to eat’.

5. *bi'ūm* + Present I:

As with *y'ūm* + present stem, this construction emphasizes the entrance into the action to be done. It designates an action which started and was completed in the present, or a possible future action.

<i>E.g.:</i>	<i>kenna 'amne'ra, w faj'a bi'ūm bisakkir el-ktēb</i>	<i>we were reading and suddenly he closes the book</i>
	<i>ū'a t'ūm t'ello, wa ella bi'ūm bya'mela</i>	<i>beware that you may tell him, else he would do it</i>

w may be inserted without change of designation.

6. *rah / baddo* *y'ūm* + present stem:

As with *y'ūm* + present stem, this construction emphasizes the entrance into the action to be done. It designates a future and volitive action.

<i>E.g.:</i>	<i>rah y'ūm ya'melon</i>	<i>he will do them</i>
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w may be inserted without change of designation.

7. *kēn baddo / rah y'ūm* + present stem:

It emphasizes the entrance into an action which was going to happen.

E.g.: kēn baddo y'ūm yedrbo *he was going to hit him*

w may be inserted without change of designation.

8. *kēn ām* + perfect stem:

Identical with *ām* + perfect stem but with two designation:

a past perfect designation.

E.g.: kēn ām ḍarabo *he had hit him*

a probable past designation.

E.g.: kēn ām ḍarabo *he could have hit him*

w may be inserted without change of designation.

9. *kēn bi'ūm* + present I:

Identical with the designation of possibility of *bi'ūm* + present I, but with a past indication.

E.g.: mnīḥ enno ma eltello, wa ella **kēn bi'ūm bya'mela**

it was good that you didn't tell him, else **he would have done it**

w may be inserted without change of designation.

10. *ūm* + imperative:

Imperative *ūm* comes in the meaning of 'go ahead', also in the original sense of 'rise, stand, get up' especially if w is inserted.

E.g.: ūm 'melon' *go ahead, do them*

4. Verb *rāḥ*:

6th class. rāḥ: reḥ; rūḥ. 'to go'.

When added to other verbs it can be translated as 'to go and to do an act' or 'to go to do an act'.

1. *rāḥ* + perfect stem:

This construction means literary 'to go and to do something'.

E.g.: **rāḥ 'emelon** badal ma yxallīna na 'melon'

he went and did them instead of letting us do them

But it usually comes in the sense of *ām* + perfect stem, especially if the context implies an unexpected action or an action opposite to what was going to happen. Thus, instead of *rāh ‘emelon badal ma yxallīna na‘melon*, *ām ‘emelon badal ma yxallīna na‘melon* can be used with the same nuance.

2. *rāh* + present stem:

This construction is used in the same sense as *ām* + present stem (+ fi- / be-), but without use of the prepositions. Thus, instead of *aşşab mennon w ām yedrob fiyon* ‘he became angry at them and **started hitting them**’, we can use *aşşab mennon w rāh yedrebon*.

This construction can come in the sense of ‘to go to do something’. Thus, *rāh yedrebon* may mean ‘he went to hit them’.

3. *rāh* + ta / ḥatta / laḥatta / la + present stem:

This construction comes in the sense of ‘to go to do something’.

E.g.: *rāh ta yedrebon* *he went to hit them*

4. *yrūh* + present stem:

Used in subjunctive and optative clauses, it is similar in meaning with *y’ūm* + present stem. Thus instead of *ū‘a y’ūm yedrbo* ‘beware that **he may hit him**’, we can say ‘*ū‘a yrūh yedrbo*’.

This construction may come also in the meaning of ‘to go and to do something’. Here, w may be inserted.

E.g.: *nšalla yrūh (w) ya‘mela* *let us hope he goes and does it*

Insertion of ta / la / ḥatta / laḥatta gives the meaning of ‘to go to do something’.

E.g.: *nšalla yrūh la ya‘mela* *let us hope he goes to do it*

5. *birūh* + Present I:

Identical with the construction *bi’ūm* + Present I. Thus, instead of *kenna ‘amne’ra, w faj’a bi’ūm bisakkir el-ktēb* ‘we were reading and suddenly **he closes** the book’, we may say *kenna ‘amne’ra, w faj’a birūh bisakkir el-ktēb*.

This construction may come also in the meaning of ‘to go and to do something’. Here, w may be inserted.

E.g.: *birūh (w) bya‘mela* *he goes and does it*

6. *birūh* + ta / la / ḥatta / laḥatta + present stem:

This construction has the meaning of ‘to go to do something’.

E.g.: *birūh la ya‘mela* *he goes to do it*

6. *raħ / baddo yrūħ + present stem:*

Identical to *baddo / raħ y'ūm + present stem*.

E.g.: *raħ yrūħ ya'*melon *he will do them; he will go and do them*

7. *kēn baddo / raħ yrūħ + present stem:*

Identical to *kēn baddo / raħ y'ūm + present stem*.

E.g.: *kēn baddo yrūħ yedrbo* *he was going to hit him; he was going to go and do them*

8. *kēn rāħ + perfect stem:*

Identical with *kēn ām + perfect stem*. It has two designations also:

a past perfect designation.

E.g.: *kēn rāħ ḥarabo* *he had hit him; he had gone and hit him*

a probable past designation.

E.g.: *kēn rāħ ḥarabo* *he could have hit him; he could have gone and hit him*

9. *kēn birūħ + present I:*

Identical with *kēn bi'ūm + present I*.

E.g.: *mnīħ enno ma eltello, wa ella kēn birūħ bya'*mela
it was good that you didn't tell him, else **he would have done it / else he would have gone and done it**

10. *rūħ + imperative:*

It means ‘to go and to do something’. Close in designation to *ūm + imperative*.

E.g.: *rūħ 'melon* *go and do them*

5. Verb ‘ād:

6th class. ‘ād: ‘ed; ‘ūd.

Originally meaning ‘to return, to come back’, it is no more used in this sense.
It is used as an auxiliary which gives a designation of a repetitive action.

1. ‘ād + perfect stem:

It indicates a repeated and accomplished action in the past. Usually this action was interrupted and the new action is its completion. It may be translated by adding the particles ‘back’ or ‘again’ to the verb.

E.g.: ‘edet katabton men ba‘d ma wa’’afet la-sē‘a

I went back and wrote them after having stopped for an hour

This auxiliary can indicate a case where the action has been refused by the person for a time and then accepted back.

E.g.: kēn ktīr yerfedlē hal-ṭalab, bass ba‘dēn ‘ād ebil

he used to refuse this demand for me, but later he went back and accepted it

It can also indicate an action which is the conclusion of another set of actions or the development of events. There is no need to have any causal relation between the final action and the previous actions.

E.g.: ma ba‘rif eza ‘ād tzawwaj

I don’t know if he got married (at the end / as a consequence)

It can be placed after or before the verb it modifies, sometimes separated by the direct object of that verb. E.g.: ebil el-hdiyyé ‘ād ‘he went back and accepted the gift; he accepted the gift at the end’.

w can be inserted between the two verbs with no changes of meaning.

2. *y‘ūd* + present stem:

Used in subjunctive and optative clauses, it designates an action which is to be repeated again, having been completed in the past. Here, ‘again’ should be used in translation.

E.g.: ello y‘ūd yektebon

tell him to write them again

ū‘a t‘ūd ta‘mela

beware that you might do it again

3. *bi‘ūd* + present stem or Present I:

It designates an action which is to be repeated in the future or which might be repeated at any time.

E.g.: bi‘ūd byektebon, lē la
halla’ b‘ūd ektebon

*he might write them again, why not
I will write them again now*

4. *ambi‘ūd* + present stem:

It designates an action at the moment of its repetition.

E.g.: ‘amb‘ūd ektebon

I am writing them again

5. *rah / baddo y'ūd* + present stem:

It designates an action to be repeated again in the future.

E.g.: *rah / baddo y'ūd yektebon* *he will write them again*

6. *kēn 'ād* + perfect stem:

Pluperfect action of '*ād* + perfect stem, with the same designation.

E.g.: **kenet 'edet katabton** men ba'd ma kenet wa''afet la-sē'a
I had written them back after having had stopped for an hour

Past probable action of *bi'ūd* + present stem or present I.

E.g.: **kenet 'edet katabton** *you could have written them again*

6. Verb *reji'*:

4th class. *reji'*: *rej'*, *rje'*; *rja'*. ‘to go back, to come back, to return’.

While conserving its original meaning, as an auxiliary it is used with the same designations as '*ād*.

It may be placed after the verb it modifies.

E.g.: *rje'et ktabton* *I went back and wrote them; I finally wrote them*
ktabton rje'et *I went back and wrote them; I finally wrote them*

7. Verb *be'ē*:

7th class: *be'ē*: *be'y*, *b't̄*; *b'a*, *b'*. ‘to stay, to remain’.

1. *be'ē* + present stem:

This construction designates a continuous uninterrupted past action, in the meaning of ‘to keep on doing something.’

E.g.: **be'ē yektebon** *ṭūl el-lēl* *he kept on writing them all night long; he stayed all night long writing them*

2. *yeb'a* + present stem:

Used in subjunctive clauses, it indicates a sort of polite order or obligation which has to happen in the future.

E.g.: ello yeb'a yjibon tēnē marra tell him that he has to bring them next time

3. *byeb'a* + present stem or Present I:

It indicates a future action which will happen but at an uncertain time.

E.g.: beb'a ba'melon ū marra I will / would do them one day

4. *kēn yeb'a* + present stem:

It indicates an habitual action in the past. Identical with *kēn ykūn* + present stem and *kēn* + present stem.

E.g.: kēn yeb'a yek tob men zamēn he used to write before

5. *rah / baddo yeb'a* + present stem:

Identical to *byeb'a* + present stem or Present I.

E.g.: baddo yeb'a ya'melon bass meš halla' he will do them but not now

8. Verb *dall*:

8th class: *dall*: dallē, dallay; *dall*. ‘to stay, to remain’.

The originally meaning of this verb is ‘to stay, to remain’. When added as an auxiliary to other verbs it means ‘to keep on doing something’, ‘to keep doing something’.

1. *dall* + present stem:

This construction designates a continuous uninterrupted action in the past. Identical to *be'ē* + present stem.

E.g.: dall yehké 'anno he kept on talking about him

2. *ydall* + present stem:

This is used in subjunctive and optative construction.

E.g.: meš ma''ūl enno ydall yek tob it is not possible that he keeps on writing

3. *bidall* + present stem:

This indicates an habitual action.

E.g.: bidall yek tob dēyman he keeps on writing all the time

4. ‘*ambidall* + present stem:

This indicates an action which keeps on happening. Translated as ‘to keep doing’.

E.g.: ‘ambidall yū’ā‘ *it keeps falling*

5. *rah / baddo yđall* + present stem:

This indicates a future action.

E.g.: baddo yđall ya‘mel hēk *he will keep on doing this*

6. *kēn yđall* + present stem:

This indicates a habitual action in the past.

E.g.: kēn yđall yek tob *he used to keep on writing*

9. Verb *nezil*:

The meaning of this verb is ‘to go down, to descent’. The past form (*nezil*) is usually added to the present stem or infinitive followed by *be-* / *fi-* + direct object, in the sense of ‘to start doing something’ often in an abrupt manner.

E.g.: kēn ktīr jū‘ān fa **nezil akel fiyon** *he was so hungry, so he started eating them*
kēn ktīr jū‘ān fa **nezil yēkol fiyon** *he was so hungry, so he started eating them*

10. Verb *ballaš*:

The meaning of the verb is ‘to start.’ Used as an auxiliary with the present stem or infinitive it means ‘to start to do something’.

E.g.: ballaš dareb fiyon *he started hitting them*
ballaš yedrebon *he started hitting them*
kēn ballaš yedrebon *he already had started hitting them*
ello **yballiš yek tob** *tell him to start writing*
halla’ **biballiš yek tob** *now he will start writing*
baddo yballiš yek tob *he will start writing*

11. Verb *axad*:

axad + present stem indicates an action started by someone in the past. It is identical to *şār* + present stem.

E.g.: **axad yehkilna** ‘anno *he started talking to us about him*

12. Verb *a‘ad*:

a‘ad + present stem is identical to *şär* + present stem.

E.g.: **a‘ad yehkilna** ‘anno *he started talking to us about him*

13. Verb *yemken*:

Used only with this invariable form, it indicates possibility or probability.

1. *yemken* + perfect stem or pluperfect: This indicates an action which possibly happened and was completed in the past or remote past.

E.g.: *yemken katab* *he might have written*
yemken kēn katab *he might have had written*

2. *ymeken* + present stem or present I: This indicates a possible present or near future action.

E.g.: *yemken yek tob* *he might write*
yemken byek tob *he might write*

3. *yemken* + present II: This indicates a possible present continuous action.

E.g.: *yemken ‘ambyek tob* *he might be writing*

4. *yemken* + future I or II: This indicates a possible future action.

E.g.: *yemken raħ yek tob* *he might be about to write*

14. Verb *xalla*:

12th class: *xalla*: xall, xallē, xallay; xallē, xall. ‘to leave, to let, to allow’.

This verb when used as an auxiliary, followed by the present stem, means ‘to let / allow someone do something’. The direct object is usually placed between the auxiliary and the verb.

E.g.: *xallēk ta‘mlo* *he let you do it; he allowed you to do it*
bixallik ta‘mlo *he lets you do it; he allows you to do it*
baddo yxallik ta‘mlo *he will let you do it; he will allow you to do it*
xallīna na‘mlo *let us do it; allow us to do it*

xallīna with the present stem means also ‘let us do something’.

E.g.: *xallīna na‘mlo* *let us do it*

This auxiliary can be used also in the sense of ‘to make someone do something’.

E.g.: *şefet šū xallaytné a‘mol?* *did you see what you made me do?*
xallēnē ū'a' bel-bīr *it made me fall into the well*

15. Verb *edir*:

The meaning of this verb is ‘to be able’. Thus as an auxiliary it is used in the sense of ‘can’ and ‘could’.

1. *edir* + past stem or present stem:

This indicates an accomplished ability situated in the past.

E.g.: edir ‘emela *he was able to do it; he could do it*
 edir ya‘mela *he was able to do it; he could do it*

enn- may be inserted between *edir* and the present stem. E.g.: ’deret ta‘mela or ’deret enno ta‘mela or ’deret ennak ta‘mela.

2. *ye‘dar* + present stem:

Used in subjunctive and optative clauses to indicate a present, future or general ability.

E.g.: nšälla ye‘dar ya‘mela *let’s hope he may be able to do it*

3. *bye‘dar* + present stem:

This designates a present, future or general ability.

E.g.: bye‘dar ya‘mela *he can do it; he is able to do it*

4. *‘ambye‘dar* + present stem:

This designates a present ability.

E.g.: ma ba‘rif eza ‘ambye‘dar ya‘mela *I don’t know if he is being able to do it*

5. *rah ye‘dar* + present stem:

This designates a future ability.

E.g.: rah ye‘dar ya‘mela *he will be able to do it*

6. *kēn edir* + past stem or present stem:

This indicates a probable ability situated in the remote past.

E.g.: kēn edir ‘emela *he could have been able to do it; he could have done it*
 kēn edir ya‘mela *he could have been able to do it; he could have done it*

7. *kēn bye‘dar* + present stem:

This indicates a general ability situated in the past.

E.g.: kēn bye‘dar ya‘mela *he had been able to do it*

16. Verb ‘āz:

This verb means ‘to need, to want’. Used as an auxiliary it means ‘to need / want to do something’.

1. ‘āz + present stem:

It indicates a past need.

E.g.: ‘āz ya‘mela *he needed to do it*

2. y‘ūz + present stem:

Used in subjunctive and optative clauses, it indicates a present, future or general need.

E.g.: nšälla y‘ūz ya‘mela *let’s hope he may need to do it*

3. bi‘ūz or ‘ambi‘ūz + present stem:

This indicates a present need.

E.g.: dēyman bi‘ūz ya‘mela *he always needs to do it*

4. rah y‘ūz + present stem:

This indicates a future need.

E.g.: rah y‘ūz ya‘mela ba‘dēn *he will need to do it after*

17. Verb ḥabb:

This verb means ‘to love, to like’. When used as an auxiliary it means ‘to want to do something’ or ‘to love / like to do something’.

1. ḥabb + present stem:

This construction means ‘to want to do something’. It designates a past desired action.

E.g.: ḥabb yektebon *he wanted to write them*

2. yḥebb + present stem:

Used in subjunctive and optative clauses, it means ‘to love / like to do something’.

E.g.: ma‘ūl enno yḥebb ya‘mela *it is possible that he may like to do it*

3. biḥebb + present stem:

Designating an habitual action, it means ‘to like / love to do something’.

E.g.: **bihebb yek tob** hēk mwādī‘ **he likes to write such subjects**

4. ‘*ambihebb* + present stem:

It designates a desire starting to emerge in the present time.

E.g.: **‘ambihébb ye’ra** hēk ketob **he is starting to like reading such books**

5. *kēn yhebb* + present stem:

This designates an habitual past desired action.

E.g.: **kēn yhebb ya‘mol** hēk ešya **he used to like to do such stuff**

18. Verbs *jabar* and *njabar*:

This verb means ‘to force, to oblige’; *njabar* is its passive. When used as an auxiliary it means ‘to force / oblige someone to do something’ as an active and ‘to be forced / obliged to do something’ as a passive.

jabar takes the suffixed accusative pronouns, that is its direct object, followed by the present stem. The relative conjunction *enn-* may be added between the auxiliary and the verb.

E.g.: jabaro (enno) ya‘mela *he forced him to do it*
jabarak (enno) ta‘mela *he forced you to do it*
njabar (enno) ya‘mela *he was obliged to do it*
raḥ yenjebir (enno) ya‘mela *he will be obliged to do it*

19. Verb *emšé*:

This is the imperative of verb *mešé* ‘to walk’. When used as an auxiliary followed by the present stem at the 1st pl. person, it means ‘let’s do something’.

emšé (m. and f.) is used when there are two persons, one of which is addressing the other. *emšo* (pl.) is used when there are more than two persons, one of which is addressing all the others.

E.g.: emšé na‘mela *let’s do it*
emšo na‘mela *let’s do it*

20. Verb *eja*:

eja means ‘to come’.

1. *eja* + perfect stem:

Used in the sense of *rāḥ* + perfect stem. It designates mostly an action which is a consequence or culmination to other actions.

E.g.: fa **jīt ktabton** metel ma ālūlé *so I wrote them, as they said to me*

It also comes in the literary sense of ‘to come and to do something’.

2. *eja* + (ta / la / laħatta / ḥatta) + present stem:

Similar in meaning to *rāḥ* + present stem, it indicates mostly an action which was going to happen but did not. It is interchangeable also with *kēn rahh / baddo* + present stem.

E.g.: **eja ta yektebon** fa ām lē'ēhon maktūbīn *he was going to write them but he found them already written*

Other tenses and moods of *eja* come in the sense of ‘to go / come to do something’.

21. Verb *hēt*:

The verb *hēt* (m.), *hēté* (f.) and *hēto* (pl.) is an imperative which may be translated as ‘give me/us’ or ‘pass to me/us’. The masculine form is used when addressing the speech to a masculine person, the feminine to a feminine person, and the plural to more than one person.

E.g.: hēt hal-ktēb *give me this book*

When used as an auxiliary followed by the present stem at the 1st pl. person, it can be translated as ‘let’s do’. The subjunctive conjunctions *ta*, *la*, *ḥatta*, *laħatta* can be placed after the auxiliary.

E.g.: hēt (ta) nektebon *let's write them*

22. Prohibiton particles *ū'a* and *oṣha*:

Both of them are imperatives of verbs *we'ē* and *ṣehé* which mean ‘to wake up’. Used separately, they mean ‘wake up’.

Used as auxiliaries followed by the present stem, they indicate an order of prohibition or awareness from something.

The two common forms *ū'a* and *oṣha* can be used with all persons.

E.g.: ū'a ta'mela *do not do it; beware that you might do it*
ū'a na'mela *let us not do it; beware that we might do it*
ū'a ya'mela *let him not do it; beware that he might do it*

These two forms can be conjugated with the 2nd and 3rd personal endings, each agreeing with its verb in person.

	S	P
2	m. ū‘ak	ū‘kon
	f. ū‘ik	
3	m. ū‘o	ū‘on; ū‘hon
	f. ū‘a; ū‘ha	

	S	P
2	m. oşhak	oşhkon
	f. oşhik	
3	m. oşho	oşhon
	f. oşha	

E.g.:	ū‘ak ta‘mela ū‘o ya‘mela ū‘a ta‘mela ū‘ik ta‘mliya	<i>do not do it; beware that you might do it let him not do it; beware that he might do it let her not do it; beware that she might do it do not do it; beware that you might do it</i>
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23. Verb *tmanna*:

This verb means ‘to wish’. It is used as an auxiliary followed by the present stem, with or without the conjunction *enn-*, too to indicate a wishful action, i.e. ‘to wish to do something’.

E.g.:	tmannēt enno a‘melon byetmanna ya‘melon	<i>I wished to do them he wishes to do them</i>
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24. Verb *saffa*:

Used as an auxiliary in the same sense as *şār*.

25. *lezim*:

26. *baṭṭal*:

27. lehi':

28. laħha':

d. Semi-verbs:

1. Semi-verb *baddo*:

This semi-verb mens ‘to want’.

Its present is conjugated as such:

	S	P
1	baddé <i>I want</i>	badna <i>we want</i>
2	m. baddak <i>you want</i>	badkon <i>you want</i>
	f. baddik <i>you want</i>	
3	m. baddo <i>he wants</i>	baddon; badhon <i>they want</i>
	f. badda; badha <i>she wants</i>	

E.g.: baddé hōl *I want these*

kēn baddo is the past form.

E.g.: kēn baddé hōl *I wanted these*

ykūn baddo is the subjunctive and optative form.

E.g.: yemken ykūn baddo hēk *it is possible that he wants this*

bikūn baddo designates a probable want.

E.g.: bikūn baddo hōl *he might want these*

When added as an auxiliary to the present stem of a verb, it designates a wanted action or an action going to happen.

baddo + present stem: this is the future II tense.

kēn baddo + present stem: this is the future VI tense.

ykūn baddo + present: this is the subjunctive and optative form of *baddo* + present stem.

baddo + present stem can also be used in subjunctive clauses.

E.g.: yemken baddo ya‘melon *it is possible that he wants to do them*
 yemken ykūn baddo ya‘melon *it is possible that he wants to do them*

bikūn baddo + present: this indicates a future possibility.

E.g.: bikūn baddo ya‘melon *he might want to do them*

2. Semi-verb ‘endo:

‘endo is not used as an auxiliary although it means ‘to have, to possess, to get’.

The present si conjugated as such:

	S	P
1	‘endé <i>I have</i>	‘endna, cenna <i>we have</i>
2 m.	‘endak <i>you have</i>	‘endkon <i>you have</i>
f.	‘endik <i>you have</i>	
3 m.	‘endo <i>he has</i>	‘endon; ‘endhon <i>they have</i>
f.	‘enda; ‘endha <i>she has</i>	

E.g.: ‘endo akel *he has food*

kēn ‘endo is the past form.

E.g.: kēn ‘endo akel *he had food*

ykūn ‘endo is the subjunctive and optative form.

E.g.: yemken ykūn ‘endo hēk ešya *it is possible that he possesses such things*

bikūn ‘endo designates a probable possession.

E.g.: bikūn ‘endo šī *he might have something*

3. Semi-verb *fiyo*:

fiyo is the preposition *fi-* ‘in’ with the suffixed pronouns. However, when used as an auxiliary it designates ability or possibility.

fiyo + present stem: this indicates a present ability or possibility. It is conjugated as such:

	S	P
1	fiyyé, fīné	fīna
2 m.	fīk	fīkon
f.	fīké	
3 m.	fī, fiyo	fiyon; fīhon
f.	fiya; fīha	

E.g.: fiyyé a‘melon *I can do them; I may do them*

kēn fiyo + present stem: this indicates a past probability or ability.
E.g.: kēn fī yektebon he could have written them

ykūn fiyo + present stem: this is the subjunctive and optative form.
E.g.: nšälla ykūn fī yektebon I hope he might be able to write them

bikūn fiyo + present stem: this designates a probable ability.
E.g.: bikūn fiyo ya'melon he might be able to do them

4. Semi-verb *şarlo*:

This semi-verb is conjugated as such:

	S	P
1	şarlé	şarelna
2 m.	şarlak	şarelkon
f.	şarlik	
3 m.	şarlo	şaron
f.	şarla	

When used alone, it means ‘has been’, that is it designates an action which was occurring in the past and which is still occurring at the time of speech.

E.g.: şarlé hōn arba' sē'āt I have been here for 4 hours

When used as an auxiliary it refers to the same aspect of action. It is usually followed by the present I or II.

E.g.: şarlo 'ambyektob men mbēreh he has been writing since yesterday

4. Semi-verb *hallo*:

	S	P
1	ħallé	ħalna
2 m.	ħallak	ħalkon
f.	ħallik	
3 m.	ħallo	ħallon; ħalhon
f.	ħalla; ħalha	

When used as an auxiliary followed by the present stem it means ‘it is time for someone to do something’. In general it expresses a situation where someone could have done and accomplished an act a long time before.

E.g.: ħallo ya'mela it is time for him to do it; by now he could have done it

e. Auxiliary participles:

1. Participle *kēyen*:

kēyen + present stem: this is identical as *kēn* + present stem

E.g.: kēyen yek tob he used to write

2. Participle *lēzem*:

lēzem + present stem: this indicates a present or future obligation.

E.g.: lēzem a'mela *I have to do it; I should do it*

kēn lēzem + present stem: this indicates a past obligation.

E.g.: kēn lēzem a'mela *I should have done it*

lēzemlo + infinitive: ..

E.g.: lézemlo

kēn lēzemlo + infinitive: .

E.g.: kēn lēzemlo

3. Participles *āder*:

āder + present stem: this is identical to *bye'dor* + present stem.

E.g.: äder ya'mela *he can do it; he is able to do it*

kēn āder + present stem: this is identical to *kēn bye'dor* + present stem.

E.g.: kēn āder va 'mela *he could do it; he was able to do it*

4. Participles *momken*:

momken + (enn-) + modified verb is identical to *vemken* + modified verb.

E.g.: momken (enno) va'mela he may do it

kēn momken (enno) ya 'mel *he might have done it: he was able to do it*

5. Participles *rāveḥ*:

rāyeh + (ta / la / lahatta / ḥatta) + present stem is identical to *rāḥ* + (ta / la / lahatta / ḥatta) + present stem

6. Participles *jēher* and *majhūr*:

jēber + suffixed accusative pronoun + present stem is identical to '*ambyejbor* + suffixed accusative pronoun + present stem. *kēn jēber* is identical to *kēn 'ambyejbor*.

majbūr + (enn-) + present stem is identical to ‘*ambyenjebir* or *byenjebir* + present stem.
kēn majbūr is identical to *njabar*.

f. Catenatives:

g. Negation:

ma byeswa

ma bışır

h. Other verbs:

lēk

daxlo, daxīlo

i. Imperatives:

j. Infinitives:

The infinitive is less used in a verbal meaning than it is used as an ordinary substantive. Thus, *akel* ‘eating, to eat’ is used generally in the sense of ‘food’. *E.g.: fī akel ma ‘o* ‘there is food with him’.

Unlike in English where the infinitive is used with the auxiliaries, the infinitive is used only with the auxiliaries *nezil*, *baddo*, *ballaš* and *lēzemlo*.

Instead of the infinitive, the subjunctive is used, that is the present stem.

E.g.: njabar (enno) yektor *he was obliged to write*

The passive infinitive is usually expressed by the subjunctive.

The following is a list of cases where the infinitive is used:

1. with the auxiliaries *nezil*, *baddo*, *ballaš* and *lēzemlo*.

E.g.: ballaš akel fiyon *he started eating them*

2. as a subject of a sentence.

E.g.: kitēbeton ptēxod wa’et *writing them takes time*

3. as a predicate where it takes the definite article.

E.g.: ahsan šī ‘endo huwwé el-akel *the best thing for him is to eat*

4. as an object to a verb. But the subjunctive is used more than the infinitive here.

E.g.: ṭalab menné kitēbeton *he asked me to write them*
kammal kitēbeton *he continued writing them*

5. as an object to verb *newé* ‘to intend’ and as a genitive with *niyyé* ‘intention’. With *niyyé*, the preposition *b-* may precede the infinitive.

E.g.: kēn nēwé ‘emlēnon *he has intended to do them*
niyyet ‘emlēnon *the intention to do them*
‘endo niyyé be-‘emlēnon *he has an intention to do them*

6. after prepositions related to compound verbs or other nouns.

E.g.: htamm be-‘emlēnon *he was interested in doing them*
‘endo xōf men ‘emlēnon *he has fear from doing them*

k. Participles:

The participle can be used as a substantive.

E.g.: kēteb	1. writing
	2. writer
maktūb	1. written
	2. letter

It can occur as a subject with the suffixed pronouns as its object. In this case it is translated as ‘the one doing something’ or ‘the one who did something’. It may be introduced by the relative *ellé, yallé*.

E.g.: kētebon kēn hōn ***the one who wrote them was here***

Or as a predicate. Here it takes often the relative conjunction.

E.g.: hayda huwwé ellé kētebon ***this is the one who wrote them***

In answers to questions or other sentences, the participles, often after ē ‘yes’, comes alone in the sense of the present I or past I.

E.g.: ē, ‘ārfo! Yes, I know him!
ē, kētbo w xāleş! Yes, I wrote it and am done!

The participle often comes as a qualificative adjective.

E.g.: el-saṭer **el-maktūb** ***the written line***
el-zalamé **el-jēyé** ***the coming person***

But as a predicate:

The active comes in the sense of the present continuous, depending on the meaning of the verb.

E.g.: hayda el-rejjēl **jēyé** ***this man is coming***

The passive comes in the sense of the past.

E.g.: hayda el-saṭer **maktūb** ***this line is written***

The auxiliary *kēn* can be added with all its tenses to the participles to modify its time and aspect.

E.g.: hayda el-rejjēl **kēn jēyé** ***this man was coming***
hayda el-rejjēl **bikūn jēyé** ***this man would be coming***
hayda el-rejjēl **rah ykūn jēyé** ***this man will be coming***
hayda el-saṭer **kēn maktūb** ***this line was written***
hayda el-saṭer **bikūn maktūb** ***this line might be written***

5. Gerund:

The gerund can be expressed by the participles or by the verb.

1. To construct a clause of the form of ‘while doing’ expressing the present, the pronoun of the subject is placed followed by *w* then by the participle. To express ‘while he was doing ...’, the present continuous verb is placed instead of the participle.

<i>E.g.:</i>	šefto, huwwé w ‘āmelon	<i>I saw him while doing it</i>
	šefto, huwwé w ‘ambya‘melon	<i>I saw him while he was doing it</i>

2. To express the past gerund, in the form of ‘having done’, the conjunctions *men ba‘d ma* ‘after’ is used.

<i>E.g.:</i>	men ba‘ed ma ‘emela, sallamné yyēha <i>(after) having done this, he submitted it to me</i>
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3. The pronoun + *w* + passive participle indicates the state of the object after the action was applied on it. The clause is adverbial.

<i>E.g.:</i>	šefto, huwwé w maktūb	<i>I saw it, having been written</i>
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6. Voices:

There are three voices: active, middle and passive. The usual passive forms have an n- prefixed to them. Other passive and middle forms take t- as a prefix.

E.g.: Active: *katab* to write
 Passive: *nkatab* to be written
 Active: *kattab* to make someone write
 Passive: *tkattab* to be made to write
 Middle:

Prepositions:

be-, b-			<i>in; at; with; within</i>
	<i>E.g.:</i>	be-Bayrūt	<i>in Beirut</i>
		bel-bēt	<i>at home</i>
		nkatab b-ħeber	<i>it was written with ink</i>
fī-, fiy- (with suffixed pronouns only)			<i>in; within</i>
	<i>E.g.:</i>	biyyé	<i>in me; within me</i>
‘ala, ‘al-, ‘alē-, ‘lē-, ‘alay-, ‘lay-,			<i>on; upon; above; over; against; at</i>
	<i>E.g.:</i>	‘ala el-areð	<i>on ground</i>
		‘alē	<i>above him; on him; over him</i>
		‘ala ṭalabé	<i>upon my request</i>
		‘ala el-ħēt	<i>against the wall</i>
taħet			<i>under; below; beneath; underneath</i>
	<i>E.g.:</i>	taħt el-tāwlé	<i>under the table</i>
		taħt el-areð	<i>beneath the surface</i>
lataħet		<i>under; beneath; underneath</i>	
	<i>E.g.:</i>	lataħto	<i>underneath him</i>
fō'		<i>over; above; beyond</i>	
	<i>E.g.:</i>	fō' el-may	<i>over water</i>
lafō'		<i>over; above; up on</i>	
	<i>E.g.:</i>	ṭallā‘to lafō' el-saṭeh	<i>I moved it up on the roof</i>
la-, le-		<i>to; for; into</i>	
	<i>E.g.:</i>	la-hōl el-nēs	<i>to these people</i>
		fawwto lal-ūda	<i>take it into the room</i>
el- (with suffixed pronouns only)			<i>to; for</i>
la-el-(with suffixed pronouns only)			<i>to; for</i>
-l-, -el- (suffixed to verbs; with pronouns only)			<i>to; for</i>
	<i>E.g.:</i>	‘mellé (‘mel-lé) hal-šī	<i>do this for me</i>
		ṭlobelna (ṭlob-elna) hayda	<i>order this for us</i>
laħadd			<i>till; until</i>
	<i>E.g.:</i>	laħadd el-sē‘a tnēn	<i>until 2:00</i>
laħaddit			<i>till; until</i>
	<i>E.g.:</i>	laħaddit hōn	<i>til here</i>
ma‘			<i>with</i>
‘end			<i>at; by</i>
‘an		<i>E.g.:</i>	<i>at the door; by the door</i>
			<i>of; from; about</i>
ġer		<i>E.g.:</i>	<i>I am talking about him</i>
			<i>I took it from him</i>
			<i>other than</i>
bēn, baynēt		<i>E.g.:</i>	<i>someone other than him</i>
			<i>between; among</i>
	<i>E.g.:</i>	bēn el-tnēn	<i>between the two</i>
		baynēton	<i>among them; between them</i>

ḥadd			<i>near; beside</i>
	E.g.:	ḥaddé	<i>beside me; near me</i>
men			<i>of; from; out of; by</i>
	E.g.:	men hōn	<i>from here</i>
n̄amal		n̄amal menné	<i>it was done by me</i>
‘aber			<i>by; through; throughout; across; via</i>
	E.g.:	‘abr el-naher	<i>across the river</i>
		‘abré	<i>through me; by me</i>
ḥōl, hawl-, ḥawēlē			<i>around</i>
	E.g.:	ḥōl el-bēt	<i>around the house</i>
		ḥawēlē el-sē‘a 10:00	<i>around 10:00</i>
naḥew.			<i>toward; towards; in the direction of; about</i>
naḥw-			<i>toward the city</i>
	E.g.:	naḥew el-madīnē	<i>about 2000</i>
		naḥew 2000	
sōb, sawb-			<i>toward; towards; in the direction of</i>
juwwa, juwwēt			<i>inside; within</i>
	E.g.:	juwwa el-bēt	<i>inside the house</i>
		juwwēt el-bēt	<i>inside the house</i>
men juwwa, men juwwēt			<i>from within</i>
	E.g.:	men juwwēton	<i>from within them</i>
lajuwwa, lajuwwēt			<i>into; inside</i>
	E.g.:	lajuwwa el-ūda	<i>into the room</i>
barra, barrāt			<i>outside; without</i>
	E.g.:	barra el-balad	<i>outside the country</i>
men barra, men barrāt			<i>from outside</i>
	E.g.:	men barrāt el-blēd	<i>from outside the country</i>
wara			<i>behind</i>
	E.g.:	warāk	<i>behind you</i>
men wara			<i>from behind</i>
	E.g.:	men wara el-šebbēk	<i>from behind the window</i>
bjēneb			<i>on the side of</i>
	E.g.:	bjēnbé	<i>on my side</i>
eddēm			<i>in front of; before</i>
	E.g.:	eddēmē	<i>in front of me</i>
arīb men			<i>close to; near</i>
	E.g.:	arīb menné	<i>close to me</i>
b‘id ‘an			<i>far from</i>
	E.g.:	b‘id ‘anné	<i>far from me</i>
ba‘ed			<i>after; beyond</i>
	E.g.:	ba‘dé	<i>after me</i>
		ba‘d el-sajrāt	<i>beyond the trees; after the trees</i>

ab' ad men		ab' ad menno	<i>farther than; beyond; past</i>
abel	<i>E.g.:</i>		<i>farther than him</i>
dodd	<i>E.g.:</i>	abl el-sē'a 11:00	<i>before</i>
bwejj	<i>E.g.:</i>	đodd el-nežām	<i>before 11:00</i>
'alaṭūl	<i>E.g.:</i>	ēm bwejj el-fe'er ħāṭṭīno bwejjo	<i>against</i>
bnoṣṣ	<i>E.g.:</i>	'alaṭūl el-ṭarī'	<i>against order</i>
bewjūd	<i>E.g.:</i>	bnoṣṣ el-ma'raké	<i>against; opposite to; in front of</i>
awṭa men	<i>E.g.:</i>	bewjūdo	<i>he rose against poverty</i>
ella	<i>E.g.:</i>	eja awṭa menné	<i>they are putting it in front of him</i>
bexṣūṣ	<i>E.g.:</i>	kell šī ella el-akel	<i>along</i>
			<i>along the road</i>
bel-reğem 'an	<i>E.g.:</i>	bexṣūṣ hal-mas'alé	<i>in the middle of</i>
bel-nażar la-	<i>E.g.:</i>	bel-reğem 'an kell el-ta'ab	<i>in the middle of the fight</i>
wa'et	<i>E.g.:</i>	bel-nażar la-ħalto	<i>in the presence of</i>
metel	<i>E.g.:</i>	wa't el-nōm	<i>below; farther down than</i>
bala, balē-	<i>E.g.:</i>	metlé	<i>it came below me</i>
	<i>E.g.:</i>		<i>with exception of; but; save</i>
men dūn	<i>E.g.:</i>	balēyé	<i>everything save eating</i>
men ebal	<i>E.g.:</i>	bala wala šī	<i>concerning; regarding; respecting; touching</i>
kermēl-	<i>E.g.:</i>	men dūn akel	<i>concerning this issue</i>
			<i>despite; notwithstanding</i>
		t'āmalna mnīħ men ebalo	<i>notwithstanding all the pain</i>
	<i>E.g.:</i>	jīna kermēlak	<i>considering</i>
			<i>considering his situation</i>
			<i>during</i>
			<i>during sleep</i>
			<i>like</i>
			<i>like me</i>
			<i>without</i>
			<i>without me</i>
			<i>without anything</i>
			<i>without</i>
			<i>without eating</i>
			<i>from the part of; by</i>
			<i>we were well treated by him</i>
			<i>for the sake of</i>
			<i>we came for your sake</i>

Conjunctions:

w	<i>and</i>
bas	<i>but; however; only; still; yet</i>
w ma' hayda	<i>still</i>
ayya ... ellé ...	<i>such ... as</i>
hēk ... enn-	<i>such ... as</i>
men	<i>than</i>
men enn-	<i>than</i>
aw	<i>or</i>
hatta	<i>even; so that; than</i>
laḥatta	<i>so that; that</i>
la	<i>so that; that</i>
ta	<i>so that; that</i>
fa	<i>so; thus</i>
eza	<i>if; whether</i>
eza ... aw	<i>whether ... or</i>
eza ... ya'né / fa ya'né / ezan	<i>if ... then</i>
en, n	<i>if</i>
ezan	<i>so; thus; hence; then</i>
fa ezan	<i>consequently; then</i>
am	<i>or</i>
emma	<i>or</i>
law	<i>if</i>
lawla	<i>if it wasn't for</i>
lawma	<i>if it wasn't for</i>
enn-	<i>that</i>
ka'ann-	<i>as if</i>
ya ... ya ...	<i>either ... or ...</i>
ya ... aw ...	<i>either ... or ...</i>
... wella ...	<i>... or ...</i>
emma ... emma ...	<i>either ... or ...</i>
yamma ... yamma / aw ...	<i>either ... or ...</i>
ya'emma ... ya'emma / aw ...	<i>either ... or ...</i>
aw ... aw ...	<i>either ... or ...</i>
la ... w la ...	<i>neither ... nor ...</i>
	<i>no ... nor</i>
	<i>not ... nor</i>
meš bas ... kamēn	<i>not only ... but also</i>
ma ... bas ... kamēn	<i>not only ... but also</i>
la'ann-	<i>because; as; for; forasmuch as; since</i>
w la'ann-	<i>notwithstanding</i>
bema enn-	<i>since; because</i>
ma' enn-	<i>although; notwithstanding; though; whereas</i>
ma' enn- ... bas / ennama / bas kamēn	<i>although ... yet; though ... yet</i>
bēnma	<i>while; whereas</i>

kawn-	
kawn- ezan / fa ya‘né	<i>as; since; because; forasmuch as</i>
kawn- ... ‘ašēn hēk	<i>as ... therefore</i>
la’ann- ... ‘ašēn hēk	<i>since ... therefore</i>
bema enn- ... ‘ašēn hēk	<i>since ... therefore</i>
‘ašēn	<i>because; so that</i>
‘ašēn enn-	<i>because; so that</i>
menšēn	<i>because; so that</i>
menšēn enn-	<i>because; so that</i>
‘alašēn	<i>because; so that</i>
‘alašēn enn-	<i>because; so that</i>
‘ašēn hēk	<i>hence; that is why; therefore</i>
‘alašēn hēk	<i>hence; that is why; therefore</i>
menšēn hēk	<i>hence; that is why; therefore</i>
w men hōn	<i>hence</i>
men halla’	<i>henceforth; henceforward</i>
men yōm w rāyeh	<i>henceforth; henceforward</i>
lemmen	<i>when; as; whenever</i>
lemmen ...	<i>as ... so</i>
lemmen ... wa’ta / sē‘eta / hōnīk	<i>when ... then</i>
men lemmen ma	<i>since</i>
kel marra	<i>whenever</i>
wa’et ma	<i>as; while; when</i>
bel-wa’t ellé; bwa’t ellé ... fī	<i>while</i>
metel	<i>as</i>
metel ka’ann-	<i>as if</i>
metel ma	<i>as</i>
metel ma ... kamēn	<i>as ... so</i>
metel hēk	<i>likewise</i>
ma dēm ma	<i>as long as</i>
add ma	<i>as much as; as many as</i>
maṭrah ma	<i>where; wherever; wherein; whereinto; whither</i>
maḥal ma	<i>where; wherever; wherein; whereinto; whither</i>
maṭrah ma ... hōnīk	<i>where ... there</i>
maḥal ma ... hōnīk	<i>where ...there</i>
wēn ma	<i>where; wherever</i>
kamēn	<i>also</i>
w kamēn	<i>furthermore; moreover</i>
w bel-edāfē	<i>furthermore</i>
w zyēdē (‘a hayda)	<i>moreover</i>
w ba‘dēn	<i>and then</i>
w hēk; w hēkē	<i>thus; hence; consequently; so; whereupon</i>
w ‘ala hayda	<i>whereupon</i>
ba‘ed ma	<i>after</i>
men ba‘ed ma	<i>after</i>
abel ma	<i>before</i>

men abel ma	<i>before</i>
laħadd ma	<i>until; till; when</i>
laħaddit ma	<i>until; till; when</i>
ya‘né	<i>that is; i.e.; this means; then</i>
beħal	<i>in case</i>
ennama	<i>yet; but; however</i>
w ‘a faw’ a; ‘a faw’ a kamēn	<i>besides</i>
tnaynēton	<i>both</i>
ma ... ella	<i>not ... but</i>
wa ella	<i>else; or else; otherwise</i>
ella eza	<i>except; except if; unless</i>
addē	<i>how</i>
kif	<i>how</i>
men enn-	<i>lest</i>
‘ala kell ħal	<i>nevertheless; anyway</i>
fa halla’	<i>now</i>
‘ala šareṭ enn-	<i>provided</i>
‘ada ‘an (enn-)	<i>save</i>
ktir ... ħatta enn-	<i>so ... that</i>
w men hōn	<i>thence</i>
w men hayda	<i>thence</i>
w men hēk	<i>thence; that is why</i>
w men wa’ta	<i>thence; thenceforth</i>
balké	<i>maybe</i>

Interjections:

āh
āx
hēk lakan
ē; na‘am
lā; la’
bala; mbala
aywa; ēwa; aywah
tfū
eff
ōf; ūf
ya waylé
yī
yō
yī ‘layna
yī ‘aħażżé
walla
balla

Syntax

Use of Cases:

a. Accusative:

No case endings.

Use of preposition *la*, *le* ‘to, for’ to indicate a direct and indirect object. In this case, a suffixed accusative pronoun is attached to the verb.

E.g.: axad el-daftar *he took the notebook*
 axado **la**-el-daftar *he took the notebook (lit. he took it, to the notebook)*

b. Genitive:

1. - Simple construction:

E.g.: bēt el-malek *the house of the king*
 bēt malek *a king's house*

2. – Complex constructions with *la-*; *la-el-*; *ellē la-* etc.:

E.g.: bayto lal-m‘allim	<i>the teacher's house</i>
	<i>the house of the teacher</i>
	<i>(lit. his house, of the teacher)</i>
bēt lal-m‘allim	<i>a house of the teacher</i>
śī bēt lal-m‘allim	<i>a house of the teacher</i>
el-bēt ellē lal-m‘allim	<i>one of the teacher's house</i>
	<i>the teacher's house</i>
	<i>the house of the teacher</i>
	<i>(lit. the house which is to the teacher)</i>
bayté élé	<i>my house</i>
	<i>my own house</i>
	<i>(lit. my house, mine)</i>
el-bēt ellē élé	<i>my house</i>
	<i>my own house</i>
	<i>(lit. the house which is mine)</i>
el-bēt ellē la-elé	<i>my house</i>
	<i>my own house</i>
	<i>(lit. the house which is mine; the house which is to me)</i>

bayté ellé elé	<i>my house</i> <i>my own house</i> <i>(lit. my house which is mine)</i>
bayté ellé la-elé	<i>my house</i> <i>my own house</i> <i>(lit. my house which is mine; my house which is to me)</i>

3. – Complex constructions with *taba‘* etc.:

Literary meaning ‘belonging to’.

Singular and common:	taba‘ btē‘ mtē‘ tē‘ tē‘ūl tab‘ūn tab‘ūl
Feminine singular:	tē‘īt
Common plural:	tē‘īn

E.g: bēt taba‘é	<i>a house of mine</i> <i>(lit. a house belonging to me)</i>
el-bēt taba‘é	<i>my house</i> <i>the house of me</i> <i>(lit. the house belonging to me)</i>
el-bēt ellé taba‘é	<i>my house</i> <i>my own house</i> <i>the house which is mine</i>
taba‘o	<i>his; his own</i>
mtē‘o	<i>his; his own</i>
btē‘o	<i>his; his own</i>
tē‘o	<i>his; his own</i>
tē‘īto	<i>his; his own</i>
tab‘ūlo	<i>his; his own</i>
tē‘īto	<i>his; his own</i>
tē‘īno	<i>his; his own</i>
tab‘ūno	<i>his; his own</i>
btē‘on / mtē‘on	<i>theirs; their own</i>
el-bēt taba‘ el-wazīr	<i>the house of the minister</i> <i>minister’s house</i>
el-bēt ellé btē‘ el-wazīr	<i>the house of the minister</i> <i>the house</i>
šī bēt taba‘ šī wāḥad	<i>someone’s house</i> <i>(lit. a house belonging to someone)</i>

bētna taba‘ el-jabal	<i>our mountain house</i>
el-bēt ellé btē‘é	<i>our house of the mountain</i>
el-bēt elle mtē‘é	<i>my house</i>
hōlé tē‘na	<i>the house that belongs to me</i>
haydē tē‘ītna	<i>my house</i>
el-šaḡgīlē taba‘ el-m‘allim	<i>the house that belongs to me</i>
	<i>these are ours</i>
	<i>these belong to us</i>
	<i>this (f.) is ours</i>
	<i>this (f.) belongs to us</i>
	<i>the master’s workers</i>
	<i>the workers of the master</i>

c. Dative:

Use of preposition *la, le* ‘to, for’.

E.g.: e‘té hāy **la**-abūk *give this to your father*

d. Ablative:

Use of preposition *men* ‘from, of’.

E.g.: eja **men** Bayrūt *he came from Beirut*

e. Instrumental:

Use of prepositions: *men* ‘by’
 abr ‘through’

E.g.: hayda el-śī n‘amal **menné** *this thing was done by me*
 kemlet ha-l-m‘āmalé ‘**abro** *this transaction was completed through him*

Conditional:

The following are the conjunction used to introduce the conditional clauses:

eza	<i>if</i>
eza ... ya‘né / fa ya‘né / ezan	<i>if ... then</i>
law	<i>if</i>
lawla	<i>if it wasn’t for</i>
lawma	<i>if it wasn’t for</i>
ella eza	<i>except; except if; unless</i>
en, n	<i>if</i>

1. eza:

This introduces an open conditional clause, where it is uncertain whether the condition will be fulfilled or not. Present and future tenses are used often here in the conditional clause and in the independent clause.

Present I — Present I:

eza pta‘mela, ba‘ṭik maşāré *if you do it, I give you money*

Present II — Future I or II:

eza ‘ampta‘mela, rah a‘ṭik maşāré *if you do it, I give you money*

Future I or II — Future I or II

eza rah ta‘mela, baddé a‘ṭik maşāré *if you will do it, I will give you money*

2. law, lawla, lawma:

These introduces hypothetical conditions, were the condition is expected not to be fulfilled. Past tenses are used in these clauses. Verbs designating probability or possibility are used too.

Past I or Pluperfect — Pluperfect or Future in the past

law ‘melta, kent ‘ṭaytak maşāré *if you did it, I would have given you money*

law kenet ‘melta, kent ‘ṭaytak maşāré *if you had done it, I would have given you money*

law kenet ‘melta, kēn baddé a‘ṭik maşāré *if you had done it, I would have given you money*

lawla, lawma are used with the subjunctive. The main clause take a negative pluperfect.

E.g.: lawma enta ta‘mela, ma kenna wṣolna lahōn

if it wasn’t for you doing it, we wouldn’t have arrived at this

3. ella eza:

The main clause takes a negative Present I or future, while the conditional clause takes the present I.

E.g.: ma rah a‘mela, ella eza ptektob *I will not do it, unless you write*

ma ba‘mela, ella eza ptektob *I will not do it, unless you write*

4. en, n:

Other subordinate clauses:

1. Purpose clauses:

Purpose clauses are introduced by the following conjunction followed by the subjunctive in the form of the present stem:

hatta	<i>so that; that</i>
laḥatta	<i>so that; that</i>
la	<i>so that; that</i>
ta	<i>so that; that</i>
‘ašēn	<i>so that</i>
‘ašēn enn-	<i>so that</i>
menšēn	<i>so that</i>
menšēn enn-	<i>so that</i>
‘alašēn	<i>so that</i>
‘alašēn enn-	<i>so that</i>

E.g.: sēfaret **la** et‘allam *I traveled so that I may study*
 sēfaret ‘ašēn et‘allam *I traveled so that I may study*

2. Relative clauses:

enn-		<i>that</i>
	S	P
1	enné	enna
	<i>that I</i>	<i>that we</i>
2	m. ennak	enkon
	<i>that you</i>	<i>that you</i>
	f. ennik	
	<i>that you</i>	
3	m. enno	ennon; enhon
	<i>that he</i>	<i>that they</i>
	f. enna; enha	
	<i>that she</i>	

The relative conjunction can be used with the suffixed pronoun to express the subject of the clause. *enno* can be used for all persons.

E.g.: allé **ennak** nēyem *he told me that you were asleep*
 allé **enno** enta nēyem *he told me that you were asleep*

After an indefinite noun, the relative clauses drop their relative pronoun.

E.g.: **eja rejjēl mna'erfo** a man, **that we know**, came

As opposed to a definite noun which preserves the relative pronoun.

E.g.: eja el-rejjēl ellé mna‘erfo the man, **that we know**, came

3. Causal clauses:

la'ann-	<i>because; as; for; forasmuch as; since</i>
w la'ann-	<i>notwithstanding</i>
bema enn-	<i>since; because</i>
kawn-	<i>as; since; because; forasmuch as</i>
kawn- ezan / fa ya'né	<i>as ... therefore</i>
kawn- ... 'ašen hēk	<i>since ... therefore</i>
la'ann- ... 'ašen hēk	<i>since ... therefore</i>
bema enn- ... 'ašen hēk	<i>since ... therefore</i>
'ašen	<i>because; so that</i>
'ašen enn-	<i>because; so that</i>
menšen	<i>because; so that</i>
menšen enn-	<i>because; so that</i>
'alašen	<i>because; so that</i>
'alašen enn-	<i>because; so that</i>

E.g.: ma eja la'anno ma fi hadan hōn he didn't come because there is no one here

4. Concessive clauses:

ma' enn-	<i>although; notwithstanding; though; whereas</i>
ma' enn- ... bas / ennama / bas kamēn	<i>although ... yet; though ... yet</i>
wa ella	<i>else; or else; otherwise</i>

E.g.: ma‘ enno kēn ‘ējbo el-ktēb, battal ye’ra

although he liked the book, he stopped reading

Time:

Months:

Kēnūn el-tēnē

Šbāt

Ādār

Nīsēn

Ayyār

Hzayrān

Tammūz

Āb

Aylūl

Tišrīn el-awwal

Tišrīn el-tēnē

Kēnūn el-awwal

Days of the week:

Tanēn

Talēta

Orb‘a

Xamīs

Jom‘a

Sabet

Ahad

Ethnonyms:

Rūm (pl. Rūm)	Greek, Roman
Seryēnē (pl. Seryēn)	Syriac
Armané (pl. Arman)	Armenian
Obté (pl. A'bāt)	Copt
Keldēnē (pl. Keldēn)	Chaldaean
Ašūré (pl. Ašūriyyé)	Assyrian
Habašé (pl. Habaš)	Ethiopian
'Arabé (pl. 'Arab, 'Erbēn)	Arab
Kerdé (pl. Krād)	Kurd
Terké (pl. Trāk)	Turk
Terkmēnē (pl. Terkmēn)	Turkman
Nūré (pl. Nawar); Ğajaré (pl. Ğajar)	Gypsie
Moğrabé (pl. Mağārbé)	Maghreban
Franjé (pl. Franj)	Frank
'Ajamé (pl. 'Ajam); Irāné (pl. Irāniyyé)	Iranian
Masīhē (pl. Masihiyyé); Naşrānē (pl. Naşara)	Christian
Ortodoksé, Ortodoks (pl. Ortodoks, Ortodoksiyyīn, Ortodoksiyyé)	Orthodox
Katolīké, Katolīk (pl. Katolīk)	Catholic
Mārūnē (pl. Mawērné)	Maronite
Ya‘ūbē (pl. Ya‘ā'bé)	Jacobite
Lātīnē (pl. Lātīn)	Latin
Protestant, Protestān	Protestant
Meslim (pl. Meselmīn, Eslēm)	Muslim
Senné (pl. Senniyyé, Senna); Eslēm	Sunni
Šī'ē (pl. Šī'a, Šī'iyyé)	Shii
Derzé (pl. Drūz)	Druze
'Alawé (pl. 'Alawiyyé)	Alaouite
Esma‘īlé (pl. Esma‘īliyyé)	Ismaelite
Yazīdē (pl. Yazīdiyyé)	Yazidi

Vegetables *xodra*:

‘adas	lentil
ardéšawké	artichoke
banadūra	tomato
ba’dūnes	parsley
ba’lé	rhododendron
başal	onion
baṭāṭa	potato
batenjēn	aubergine
bazella	geen pea
bēmyé	okra
fāşūlya	kidney bean
fejel	radish
flayflé ḥarra	pepper
flayflé ḥelwé	green pepper
fūl	beans
halyūn	asparagus
ḥāmed, laymūn	lemon
hendbé	chicory
ḥommoş	chick-pea
xass	lettuce
xyār	cucumber
jazar	carrot
kūsa	courgette
lefet	turnip
lūbyé	been
malfūf	cabbage
me’ta	
na‘na‘	mint
are‘	marrow
arnabīṭ	cauliflower
rezz	rice
sele‘	
sbēnex	spinach
tūm	garlic
za‘tar	thyme
zaytūn	olive

Fruits *fwēkē*:

‘enab	grapes
‘ennēb	
afandé	orange
ananās	pineapple
avokā	avocat
balaħ	dates
baṭṭīx	water melon
berd’ān, laymūn	orange
būmalé	a type of orange
buşfēr	bitter orange
derrā’	peach
ekkédené	medlar
festo’	pistachio
frēz	strawberry
gewwēfa, gawwāfa	guava
griffōn	grapefruit
xarma	
ħayħūn	
xōx	plum
janērek	green plum
jōz	walnut
karaz	cherry
kastana	chestnut
lōz	almond
manga	mango
mešmoš	apricot
mōz	banana
njāš	pear
aštā	
remmēn	pomegranate
šemmēm	melon
sfarjal	quince
šmandar	beet
şobbēr	cactus
şnūbar	pine
tamer	dates
teffēħ	apple
tīn	fig
tūt	mulberry
ya’ṭīn, la’ṭīn	squash

Kitchen tools *adawēt el-maṭbax*:

‘aṣṣāra	juicer
kafkīr	big spoon
kassrōl	cooking pot
mabrašé	
mal‘a, male‘a	spoon
manxal	sieve
maṭhané	grinder
me’lēyé	frying vessel
meṣfēyé	strainer
āleb	mold
eme‘	funnel
šawbak	rolling pin
šawké	fork
sekkīn	cutter
ṣiniyyé	tray
ṭanjara	cooking pot

Spices *bhārāt*:

felfol aḥmar	cayenne
felfol ḥarr	chili powder
felfol ḥelow	allspice
ḥaba'	basil
ḥēl	cardamom
jōzt el-tīb	nutmeg
kammūn	cumin
kari	curry
kezbra	coriander
mardakūš	marjoram
paprika	paprika
erfē	cinnamon
semmā'	sumac
semsom	sesame
śūmar	fennel
wara' ḡār	bay leaves
yansūn	anise
za'farān	saffron
zanjabīl	ginger

Most common verbs:

1. Movement:

‘abar [1]: to cross. ‘abaro el-naher, *they crossed the river.*

‘ajjal [11]: *to hasten, to hurry.* ‘ajjal be-‘emlēnon, *he hurried in doing them.*

‘alla [12]: *to increase, to raise.* ‘alla ertefē‘o, *he raised its height.*

‘ām [6]: *to float.* ‘ām ‘ala wejj el-mayy, *it floated on the face of water.*

ba”a [12]: *to keep.* ba”ā ‘endo, *he kept it with him.*

baram [1]: *to turn.* baramo 90 darajé, *he turned it 90 degrees.*

be’é [7]: *to stay, to remain.* be’é bel-bēt, *he stayed home.*

đahar [2]: *to go out, to exit.* đahar men el-ūda, *he went out of the room.*

dār [6]: (1) *to turn.* dār hawl nafso, *he turned around himself.* (2) *to tour.* dār el-balad kello, *he toured all the country.*

eja [19]: *to come back.* eja ‘al-bēt, *he came home*

‘elé [7]: *to go up, to rise.* ‘elé şawto, *his voice rose.* ‘ampte‘la el-nabté, *the plant is rising.*

fēt [6]: *to penetrate, to enter.* fēt lajuwwa, *he entered inside.*

ğatşas [1]: *to dive.* byeğtos la-‘eme’ 10 mtār, *he dives 10 meter deep.*

ğatş [8]: *to dip, to immerse.* ğatşon b-xall, *he dipped them in vinegar.*

ğatş ‘ala [8]: *to drop on, to land over.* ğatt el-‘aşfūr ‘ala el-aređ, *the bird landed on the surface.*

ğatşas [11]: *to immerse, to plunge.* ğatşason bel-mayy, *he plunged them in water.*

ğeri’ [4]: *to sink.* el-markab ğeri’, *the boat sank.*

xalla [12]: *to keep, to leave.* xalla el-kanzé b-el-sayyāra, *he left the sweater in the car.* xalla el-kanzé ma‘o, *he kept the sweater with him.*

harr [8], harhar [9]: *(to detach) from somewhere and fall down.* ‘ambeyharhir kell el-dhēn ‘an el-hēt, *all the paint is falling down from the wall.*

hazz [8]: *to shake.* kēn ‘ambihezz, *it was shaking.* hazzo fa we’i“, *he shook it so it fell.*

jēb [6]: *to bring.* jēb hal-şağlé, *he brought this thing.* jabelna yyēhon, *he brought them to us*

karaj [1]: *to move on, to advance.* karajit el-sayyāra, *the car moved forward.*

karr [8]: *to move on, to advance.* karrit el-sayyāra, *the car moved forward.*

karraj [11]: *to move, to make s/t to move on.* karraj el-‘arabēyé, *he moved the chariot.*

kawwa‘ [11]: *to turn.* kawwa‘ men haydēk el-mafra’, *he turned at that junction.*

laff [8]: (1) *to turn.* laff men haydēk el-mafra’, *he turned at that junction.* (2) [also, *laflaf*] *to wrap.* laffo b-war’ā, *he wrapped it with a paper.*

mara’ [1]: *to pass, to pass by.* mara’ men hōn halla’, *he passed by here now.*

marra’ [11]: *to let pass.* marra’o men hōn, *he let it pass from here.*

mašša [12]: *to make s/o to walk.* maššēna ma‘o, *he made us walk with him*

mayyal [11]: *to make s/t to incline.* mayyalo la-‘endo, *he made it incline into his direction.*

mēl [6]: *to incline.* ‘ambimēl la-hal-maylē, *it is inclining to this direction.*

mešé [7]: *to walk.* mešé ‘al-rašīf, *he walked on the sidewalk.*

mešé b- [7]: *to follow.* mešé b-hal-fekra, *he followed this idea.*

na‘al [1]: (1) *to transport.* ‘ambyen’ol bđā‘a ġālyé, *he is transporting expensive material.* (2) *to copy.* na‘al el-emteħān ‘an ellé ħaddo, *he copied the test form the person next to him.* (3) *to transmit, to pass on.* na‘allé risēlē, *he transmitted a letter to me.*

na‘al [11]: (1) *to transport (many times).* na‘alon men matrah la matrah, *he transported them from one place to another.* (2) *to make s/o copy.* na‘alto emteħāné, *I made him copy my test.*

naṭṭ [8]: *to jump.* naṭṭ men el-korniš lal-baher, *he jumped from the corniche to the sea.*

nazzal [11]: *to make s/o to descend.* nazzalo men fō’, *he made it descend from up.*

nezil [5]: *to go down, to descend.* nezil men el-ṭayyāra, *he went down of the plane.* nezil ‘al-daraj, *he descended the stairs.*

ād [6]: *to lead.* ādon bel-ħareb, *he lead them in war.*

addam [11]: (1) *to move forward.* addam la-‘endé, *he moved to me.* addam el-sē‘a, *he moved the hour forward.* (2) *to serve.* addamlon samak, *he served them fish.*

ām [6]: *to rise, to stand.* ām men el-nōm, *he woke up.* ām ‘an el-kersé, *he rose from the chair.*

ām ‘ala [6]: *to rise against.* ām ‘ala el-fe’er, *he rose against poverty.*

awwam [11]: *to make s/o to rise/stand/move.* awwamo men maṭraħo, *he made him move from his place.*

a‘ad [1]: *to sit.* a‘ad ‘al-kersé, *he sat on the chair.*

a‘ad [11]: *to make s/o to sit.* a‘ado ‘ala el-kersé, *he made him sit on the chair.*

rafa‘ [2]: *to raise, to lift.* rafa‘ īdo, *he raised his hand.*

rāħ [6]: *to go.* rāħ ‘a Ḧayda, *he went to Sidon.*

rajja‘ [11]: *to return back.* rajja‘o la-şħābo, *he returned it back to its owners.*

rakkab [11]: (1) *to install.* rakkab lamba bel-ūda, *he installed a lamp in the room.* (2) *to assemble.* rakkab el-eṭa‘ be-ba‘ḍa, *he assembled the pieces with each others.* (3) *to mount.* rakkabo fō’ el-‘āmūd, *he mounted it over the column.* (4) *to let ride.* rakkabnē ma‘o bel-sayyāra, *he let me take a ride with him in the car.*

ra’as[1]: *to dance.* be’yit ter’os ḥul el-lēl, *she kept dancing all night long.*

rawwaj b- [11]: *to hasten in.* rawwaj be-‘emlēnon, *he hastened in doing them.*

rawwah [11]: (1) *to loose, to miss.* rawwah aħsan forṣa, *he missed his best chance.*

reji‘ [5]: *to come back, to return.* reji‘ men el-safar, *he returned from travel.*

rekib [5]: *to ride, to mount.* rekib ‘al-ħšān, *he rode the horse.*

sabaħ [2]: *to swim.* sabah men hōn la-‘Ēn el-Mraysé, *he swam from here to ‘Ēn el-Mraysé.*

saffar [11]: *to make s/o travel, to send abroad.* saffar wlēdo la-Amērka, *he sent his children to America.*

sa’at [1]: (1) *to fall.* (2) *to fail.* sa’at b-el-madrasé, *he failed at school.*

ša’lab [9]: *to flip, to move.* ša’labon fō’āné taħtēnē, *he flipped them up and down.*

sa”at [11]: (1) *to drop.* sa”at el-xodra bel-ṭanjara, *he dropped the vegetables in*

the cooking pot. (2) *to make s/o fail.* sa”ato el-estēz, *the teacher made him fail.*

sarra‘ [11]: *to quicken, to hasten, to hurry.* sarra‘ mašyo, *he hastened his walking pace.*

sēfar [13]: *to travel.* sēfar ‘a Fransa, *he traveled to France.*

starja‘ [18]: *to get back.* starja‘ bayto men ellé meħtallīno, *he got his house back from those who were occupying it.*

ṭāf [6]: (1) *to float.* ṭāf ‘ala sateħ el-baħer, *he floated on the surface of the sea.* (2) *to flood.* ṭāf el-naħer, *the river flooded.*

ṭār [6]: *to fly.* el-‘ṣāfir ‘ambetṭir bel-sama, *birds are flying in the sky.*

ṭalla‘ [11], ṭayla‘ [9]. (1) *to kick out, to throw out.* kēn ‘ambyehké fa ṭalla‘o labarra el-estēz, *he was talking, so the teacher kicked him out.* (2) *to place up, to move up, to take up.* ṭalla‘ el-ħsanta ‘al-tetxīté, *he placed the bag up in the attic.* (3) *to take out.* ṭalla‘ men jaybto alf līra, *he took out of his pocket a 1000 lira.* ṭalla‘ ktīr samak men el-baħer, *he took out many fishes of the sea.*

ṭayyar [11]: *to make s/o to fly, to let s/o to fly.* ṭayyar el-‘aṣfūr men el-afaṣ, *he let the bird fly out of the cage.*

ṭeli‘ [4]: *to go up, to ascend.* ṭeli‘ la-‘end el-jīrān, *he went up to the neighbours.*

ṭeli‘ enn- [4]: *it was found that.* w bel-axīr ṭeli‘ enno huwwé el-ħarāmē, *and finally it was found that he is the thief.*

tmaddad [11]: *to lie down*. rāħ tmaddad ‘al taxet, *he lied down on the bed*.

tmašša [12]: *to take a walk*. rāħ yetmašša ‘al-korniš, *he took a walk on the corniche*.

t’addam [11]: (1) *to move forward*. t’addam la-eddēm, *he moved forward*. (2) *to progress*. hal-balad ‘ambyet’addam, *this country is progressing*.

tša’lab [9]: *to flip, to roll*. tša’lab fo’āné tahtené, *he rolled up and down*.

tzaħla’ [9], tzaħlaṭ [9]: *to skate, to glide*. ‘ambyetzaħlaṭ ‘al-jalid, *he is skating on ice*.

twajjah la- [11]: *to head for, to go towards*. twajjah lal-madīnē, *he headed towards the city*.

weşil [4]: *to arrive*. weşil ‘a Lebnēn, *he arrived to Lebanon*.

wa”a‘ [11]: (1) *to drop*. wa”a‘o men īdo, *he dropped it from his hand*. (2) *to sign*. wa”a‘o ‘ala ‘arīda, *they signed a petition*.

wa”af [11]: (1) *to raise, to make s/o to stand*. wa”afō jēles, *he made it stand straight*. (2) *to stop*. wa”afna ‘an el-

mašé, *we stopped walking*. (3) *to arrest*. wa”afeto el-bolīs, *the police arrested him*. (4) *to stand*. wa”if bel-ṣaff, *stand in the line*.

waşsal [11]: *to conduct, to lead*. waşsalnē ‘al-bēt, *he conducted me home*.

waşsal la- [11]: *to reach*. waşsal lal-axīr, *he reached the end*.

waṭṭa [12]: *to decrease, to lower*. waṭṭa ‘luwwa, *he lowered its height*.

we’i‘ [4]: *to fall*. we’i‘ ‘an el-sateħ, *he fell of the roof*. we’i‘ lataħet, *he fell down*.

we’if [4]: *to stand*. we’if ‘ala el-ṭāwlé, *he stood on the table*.

weṭé [7]: *to go down, to drop, to decrease*. weṭé se’er el-dolār, *the price of dollar went down*.

zaħaṭ: *to slip*. zaħaṭ ‘al-areḍ, *he slipped on the floor*.

zatt [8]: *to throw*. zatto men īdo, *he threw it of his hand*.

zēħ [6]: *to move, to displace*. zēħo men hōn laħonik, *move from here to there*.

Verb list:

Note: the numbers after the verb indicate the verbal class.

‘abba [12]: to fill. ‘abba el-kīs teffēḥ, *he filled the bag with apples*

‘āda [14]: to be hostile to someone. w
men wa’ta ḫār y‘ādīnā, *and since then he started being hostile to us.*

‘addal [11]: to regulate, to modify, to amend (the constitution). ‘addal el-ḥarāra, *he regulated the heat.* ‘addalo el-destūr, *they modified the constitution.*

‘adḍal [11]: to have cramps in the muscles.

‘afa / ‘efē ‘an [7]: to forgive, to pardon.
‘afit el-dawlē ‘an el-mejermīn, *the state pardoned the criminals.*

‘ajab [1]: to please to someone (lit.), to like. ‘ajabo hal-ktēb, *he liked thist book* (lit. *this book pleased him*).

‘ajjaz [11]: to make someone incapable of doing something.

‘ālaj [13]: to treat, remedy, cure. merid fa ‘ālajo el-ḥakīm, *he got sick so he was treated by the doctor.*

‘alak [1]: to chew. kēn ‘ambye‘lok el-‘elké, *he was chewing the gum.*

‘allam [11]: (1) to teach. ‘allamo yehké, *he taught him how to speak.* (2) to mark, to highlight. ‘allamton b-lōn aḥmar, *I highlighted them with a red color.* (3) to be apparent on something, to stick to something, to adhere to something.

‘allam el-dhēn ‘ala tyēbo, *the paint adhered to his clothes.*

‘amar [11]: to build. ‘amar bēt, *he built a house.*

‘ann [8]: to moan.

‘ā’ab [13]: to punish.

‘a’as [1]: to bite. el-naḥlē ‘a’aseto, *the bee bit him.*

‘a’ad [11]: to complicate.

‘ār (‘īr) [6]: to lend, to loan.

‘araḍ [1]: (1) to show. ‘araḍo el-masraḥiyyé, *the showed the play.* (2) to propose. ‘arad ‘laya el-zawēj, *he proposed marriage to her.*

‘arak [1]: to fight, to get into a fight. ‘arakuwa bēn ba‘don, *the got into a fight with each other.*

‘arbaš [9]: to climb. ‘arbaš ‘al-sajra, *he climbed the tree.*

‘arrab [11]: to sort things according to their type. ‘arrabon ḥasab el-lōn, *he sorted them by color.*

‘arraḍ [11]: to enlarge the width.

‘arram [11]: to pile. ‘arram el-ašš, *he piled the hay.*

‘aşar [1], ‘aşşar [11]: to press, to squeeze. ‘aşşar laymūn, *he pressed oranges.*

‘aşşab [11]: to become nervous. za‘ajnē fa ‘aşşab, *we annoyed him so he became nervous.*

‘aṭa / ‘eṭé [7]: to give. ‘aṭānē ellé ‘endo, *he gave me what he has.*

‘aṭas [1], ‘aṭṭas [11]: to sneeze.

‘attal [11]: to carry. ‘attal el-bḍā‘a, *he carried the goods.*

‘aṭṭal [11]: (1) to disable, to deactivate, to damage. ‘aṭṭal el-motēr, *he deactivated the motor.* (2) to disrupt, to interrupt. ‘aṭṭalna ‘an šeġelna, *he interrupted us from our work.* (3) to go on vacation. ‘aṭṭalit el-madrasé la-yawmēn, *the school went on vacation for two days.*

‘attam [11]: to obscure, to darken. rāḥit el-šames w ‘attamit el-denē, *the sun set and it became dark.*

‘attar [11]: to make miserable.

‘awwa [12]: to howl, to yowl. ‘awwa el-kaleb, *the dog howled.*

‘awwar [11]: to hurt physically. ‘awwarlē ‘aynē, *he hurt my eye.*

‘ayyan [11]: to appoint. ‘ayyanū mudīr, *they appointed him director.*

‘ayyaṭ ‘ala [11]: to yell at someone. *he yelled at me.*

‘ayyaṭ l-: to call someone, to ask someone to come. ‘ayyiṭ la-xayyak, *call your brother.*

‘azz [8]: to cherish (used with the present tenses). huwwé bi‘ezzak, *he cherishes you.*

‘azza [12]: to offer condolences, to condole. reħna n‘azzī be-mōt xayyo, *we went to offer him our condolences for his brother’s death.*

‘azzab [11]: to torture, to make suffer, to torment. hayda el-šeġel ‘ambi‘azzebné, *this work is torturing me.*

‘ejiz [4]: to be incapable, to be impotent. ‘ejiz ‘an ‘emlēno, *he became incapable of doing it.*

‘emé [7]: to become blind.

‘emil [5]: to make.

‘e’il [4]: to become wiser. kebir w ‘e’il, *he grew up and became wiser.*

‘erid [4]: to become larger.

‘eri’ [4]: to sweat.

‘eşé [7]: to rebel, to disobey. ‘eşé ‘ala el-dawlē, *he rebelled against the state.*

‘eṭil [4]: to break down. kēn mēšé w ‘eṭil, *it was working and then it broke down.*

‘tabar [17]: to consider. ‘teberné metel ebnak, *consider me as your son.*

‘tamad [17]: to rely on someone. ‘tamad ‘layyé be-‘emlēnon, *he relied on me to do them.*

addab [11]: to punish, to rectify the behaviour of someone.

axad [3]: to take.

aħħ [8]: to cough.

axxar [11]: (1) to let someone be early. axxarné ‘an el-šeġel, *he made me come early to work.* (2) to delay, to postpone. axxaron la-ba‘dēn, *he postponed them until later.*

ajjar [11]: to rent out. ajjaro še”a be-200 dolar, *he rented out an apartment for 200 dollar.*

akal [8]: to eat.

allaf [11]: to compose. allaf ġenniyyé, *he composed a song.*

amman [11]: (1) to provide. ammanelna akel, *he provided us with food.* (2) to insure, to make sure. amman enno yejo, *he made sure that they will come.*

ar‘ab [15]: to terrify.

arhab [15]: to terrorize.

aršad [15]: to guide.

assar [11]: to touch, to impress. eṣṣto assarit fiyyé ktīr, *his story touched me a lot.*

ayyad [11]: to support, to back.

aza / ezé [7]: to harm.

azzan [11]: to call for Muslim prayers, to pronounce the *azēn*.

ba‘aj [2]: to apply pressure over something creating cavities in it.

ba‘at [2]: to send. ba‘atlé el-maṣārē, *he sent me the money.* ba‘atna la-‘endo, *he sent us to him.*

badda‘ [11]: to excel.

baxa‘ [2]: to deceive.

baxaš [1]: to pierce.

baħaš [2], barħaš [9]: to dig in earth.

bahdal [9]: to scold.

baxx [8], baxbax [9]: to spray.

bakka [12]: to make someone cry.

bakkar [11]: to be early, to come early.

bala‘ [2]: to swallow.

ball [8], ballal [11]: to wet.

ballaš [11]: to start.

bana [7]: to build.

ba” [8]: to throw out through the mouth.

barad [1], berid [5]: (1) to become colder. (2) to feel colder. (3) to become cooler.

barak [1]: to sit on the ground.

bara’ [1]: to flash.

baraz [1]: to be prominent. baraz be-hal-mehnē, *he became prominent in this profession.*

barrad [11]: to cool, to make cold.

baṣaṭ [1]: to make happy.

baṣbaş [9]: to observe, to watch.

başş [8]: to observe, to watch.

başsar [11]: to tell the future.

başşaṭ [11]: to sit on the ground stretching the legs.

baṭah [2]: (1) to defeat someone. (2) to make someone fall on the ground.

bawrad [9]: (1) to become cooler.
bawrad el-ṭa'es, *the weather became cooler.* (2) to feel cooler. Halla'
bawradna, *now we are feeling cooler.*

bawwal [11]: to urinate.

baysa‘ [9]: to spread.

bayyaḍ [11]: to make white.

bayyan [11]: to appear.

baza’ [1]: to spit.

bē‘ (bī‘) [6]: to sell.

bedé [7]: to start.

bēx (būx) [6]: to fade (used for colors).
bēx lawno, *its color faded.*

beké [7]: to cry.

byadḍ [10]: to become white.

đā‘ (đī‘) [6]: to be lost, to get lost.

da‘ak [2]: to mix things with each other pressing and squeezing them; to crush.
da‘aket el-ğasilēt ḥatta yendəfo, *I mixed abd squeezed the laundry with each other so that they may become clean.*

da‘am [2]: to support, to back.

da‘as [2]: to step on, to walk over, to crush. da‘aso be-ejro, *he crushed it with his foot.*

đa“af [11]: (1) to make weaker. (2) to make thinner.

đabb [8], đabđab [9]: (1) to put something in its original place. (2) to pack, to pack up.

dabbar [11]: to arrange.

dafa‘ [2]: to pay.

dafaš [1]: to push.

đaġat [2]: to compress.

daxal [1]: to enter.

dahan [2]: to paint, to coat.

daxxal [11]: to make enter.

dala’ [1]: to pour, to spill.

đall [8]: to remain, to stay.

đall [8]: to guide, to indicate.

đallal [11]: to mislead.

đallal [11]: to pamper, to spoil.

đamm [8]: to join something with something else.

damma [12]: to make someone bleed.

dammar [11]: to destroy. el-azēyef
dammarit el-binēyēt, *the rockets destroyed the buildings.*

danadal [9]: to dangle something down.

dā' / dē' (dī') [6]: to become tight.

da'ar [2]: to touch. ū'a ted'aro, *do not touch it.*

da' [8]: (1) to knock on something. da' 'al bēb, *he knocked on the door.* (2) to hit something. da' bel-tāwlé, *it hit the table.*

đarab 'ayno 'ala: to have a crush on someone.

đarab [1]: to hit, to beat.

daras [1]: to study.

đarr [8]: to harm, to be harmful. hayda bidorr ma bifid, *this is harmful not useful.*

darrab [11]: to train someone.

dass [8]: to feel an object, to touch something or someone with the hand.

dawwa [12]: to light, to open the lights.

dawwax [11]: to make someone dizzy.

dawwar 'ala [11]: to search for someone, to look for someone. kēn 'ambidawwir 'layna, *he was looking for us.*

đāyaq' / dēya' [13]: to bother someone.

đayya' [11]: to loose.

đayyaf [11]: to offer something to someone. đayyafo ahwé, *he offered him coffee.*

dayyan [11]: to lend. dayyanné maşāré, *he lend me money.*

dayya' [11]: to tighten.

dazz [8]: to slip something somewhere.

dda'a, dda', dda'ē, dda'ay; dde'ē, dde' [19]: to pretend. dda'a enno bya'rif, *he pretended to know.*

đe'if [4]: to become weak.

dēb (dūb) [6]: to melt, to dissolve.

defé [7]: (1) to become warm. defé el-ta'es, *the weather became warm.* (2) to feel warm.

dēx (dūx) [6]: to feel dizzy.

đehik [4]: to laugh.

demin [4]: to rent a land, a farm etc.

dē' (dū') [6]: to taste.

deré [7]: to know about something.

đeris [4]: to feel a sort of pain in the molars.

fāđ (fīđ) [6]: (1) to spill over, to overflow. fāđet el-mayy men el-bānyo, *the water spilled over the bathtub.* (2) to inundate, to flood. fāđ el-naher, *the river overflowed.*

fadđa [12]: to empty something from something else.

fadđal [11]: to prefer something or someone over something or someone else.

fahaş [2]: to examine.

faxat [2]: to pierce something creating a small hole.

faħħ [8]: to spread, to diffuse (used with odors). faħħit rīħa beš‘a, *an nasty odor spread.*

fahham [11]: to make someone understand.

fajjar [11]: to explode something.

fakah [2]: to limp.

fakk [8], fakkak [11], fakfak [9]: to untie or undo something.

falah [2]: to plough the earth.

fala' [1]: to make someone feel bored or annoyed by insisting on him.

falaš [1]: to spread something over a surface. falaš el-tyēb ‘al-areħ, *he spread the clothes on the ground.*

falat [1]: to slip. falat men īdē, *it slipped out of my hand.* (2) to let go of something or someone. falata men īdo, *he let go of it from his hand.*

fall [8]: to leave a place.

fallal [11]: to make someone leave a place.

fallat [11]: (1) to let go of something or someone. (2) to let go, to release. fallatū men el-habes, *they released him out of prison.*

fa'a' [2], far'a' [9]: to blow up, to explode.

fa'ad [1]: to loose something.

fa'adl- + suffixed pronouns [1]: to feel the loss of the presence of someone.

fa'aš [1]: to crack something. faqaš el-bayħa, *he cracked the egg.*

fa'as [1]: (1) to crack. fa'asit el-bayħa, *the egg cracked.* (2) to crack something.

fa''a [12]: to pick.

fa''a' [11]: to make someone angry.

fa''ar [11]: to make someone poor.

fa''as [11]: (1) to crack (used when eggs crack letting the new born animal go out of it). (2) to be born (used in a metaphorical and pejorative sense).

fa''aš [11]: to crack something, to be in the act of cracking things. ‘ambifa’iš bēd, *he is cracking eggs.*

faram [1], farram [11]: to grate vegetables.

faraš [1]: (1) to spread something over a surface = faraš. (2) to furnish a room or house.

faraṭ [1]: (1) to break down, to fail. (2) to make fruits fall from the trees.

farja [12]: to show.

farkaš [9]: to make someone walking fall down by putting any sort of obstacle in front of him.

farragħ [11]: to empty something from its content.

farrā' [11]: (1) to separate between two things or persons. (2) to discriminate between two things or persons. farrā' bēn el-sūd w el-biċċ, *he discriminated between blacks and whites.*

faršax [9]: to spread the legs.

fasad [1]: to corrupt someone or something.

fasax [2]: to split into two parts.

fašax [2]: to step, to walk.

faşal [1]: to separate.

faşfaş [9]: to separate the meat from the bones.

faškal [9]: to disarrange, to mess up, to make a mess of something.

fassax [11]: to crack. ‘ambeyfassix el-sa’ef, *the roof is cracking*.

fassar [11]: to explain something.

faşş [8]: to release tension after anger, pressure or depression. faşş xel'o, (lit.) he released the tension of his mood.

faşşax [11]: to walk by making continuous steps. ‘ambifaşşix men hōn la-hōn, *he is walking from this place to that place*.

faşşať [11]: to lie, to tell incredible stories.

fatah [2], fattah [11]: to open.

fatal [1]: (1) to turn, rotate or twist something and change its direction. (2) to go around, to tour.

fatt [8], fatfat [9]: (1) to fragment into smaller pieces (intransitive). (2) to fragment something into smaller pieces (transitive).

fattaš [11]: to search.

fayya' [11]: to wake up.

fazz [8]: to jump.

fedé [7]: to be empty.

fehim [4]: to understand.

felit [4]: to slip. felit men īdē, *it slipped out of my hand*.

fē' (fī') [6]: to wake up.

fe'ir [4]: to become poor.

feriğ [4]: to be unoccupied with work.

feriħ [4]: to be happy.

feşil [4]: to fail.

feṭiṣ [4]: (1) to suffocate. (2) to die.

ġab (ġib) [6]: to be absent.

ġabbar [11]: to make something covered with dust.

ġadd [8]: to deviate sight from something.

ġalab [1]: to win over, to defeat.

ġala' [1]: to close.

ġamaz [1]: to blink for someone.

ġammađ [11]: to close the eyes.

ġammaz [11]: to blink.

ġanna [12]: to sing.

ġār (ġār) [6]: to be jealous.

ġaras [1]: to pant.

ğaraz [1]: to insert something into something else.	xada‘ [2]: to trick and fool someone.
garr [8], gargar [9]: to chatter.	hadam [1], haddam [11]: to demolish something.
ğasal [1]: to wash.	xadđ [8]: to shake something.
ğAŞŞ [8]: to have difficulty swallowing.	hadda [12]: to hold something, to support something, to buttress something.
ğaşš [8]: to cheat.	haddad [11]: to threaten.
ğassal [11]: to wash.	haddad [11]: (1) to specify. haddad šū baddo y’ūl, <i>he specified what he wanted to say.</i> (2) to limit.
ğaṭṭa [12]: to cover.	haddam [11]: to digest.
ğayyar [11]: to change.	haddar [11]: to prepare.
ğazal [1]: to weave.	haddas [11]: to speak to someone, to relate something to someone.
ğefé [7]: to fall asleep.	ḥafar [1]: to dig the earth.
ğelé / ğala [7]: to boil.	ḥafaz [2]: to keep something somewhere.
ğené [7]: to become rich.	ḥāfaz ‘ala [13]: to preserve something from disintegration.
xabaş [1]: (1) to mix things with each other. (2) to hit and smash something or someone.	ḥaff [8]: to rub something.
ḥabas [1]: to imprison.	xaffaf [11]: to lighten, to make lighter.
xabaṭ be- / fi-[1]: to hit someone or something by accident. xabaṭet bel-ḥēṭ, <i>I hit the wall.</i>	ḥajj [8]: to go away of a place.
ḥabb [8]: to love, to like.	ḥajj [8]: to perform pilgrimage.
ḥabb [8]: to burst into flames.	ḥajjaj [11]: to make someone go away of a place.
xabba [12]: to hide.	ḥākam [13]: to judge or try someone.
ḥabbab [11]: to make someone love something or someone.	ḥakam [1]: (1) to rule. (2) to befall someone (used with pain). ḥakamo waja‘, <i>a pain befall him.</i>
xabar [11]: to tell someone something.	

hakk [8]: to scratch.

ħakkam [11]: to treat.

xala‘ [2]: to pull out, to tear out, to take off.

ħalab [1]: to milk.

halak [1]: to make someone exhausted.

xala’ [2]: to create.

xalaṭ [1]: to mix.

ħall [8]: (1) to resolve a subject. (2) to leave someone or a place.

ħalla [12]: to make beautiful, sweet.

xallaf [11]: to give birth.

xallaş [11]: (1) to finish from doing something. (2) to save someone.

ħamma [12]: to heat something.

ħammal [11]: to make someone to carry something.

ħammam [11]: to wash someone.

ħammas [11]: to motivate someone.

ħammaş [11]: to roast a food.

xana’ [1]: to strangle.

ħann ‘ala [8]: to feel compassion over someone or something.

ħanna [12]: to make someone fortunate.

ħarab [13]: to fight, to make war with someone.

xarab [1]: to ruin.

xaraj [1]: to excrete.

ħaram [1]: to deprive.

ħara’ [1]: to burn.

haras [1]: to smash something, to mash food.

ħaras [1]: to guard.

xarbaš [9], xartaš [9]: to make irregular writings and drawings over the surface of a paper.

ħarħar [9]: to feel the effect of chilly.

ħarkaš [9]: to stir hostilities between people.

xarrab [11]: to destroy, to damage.

ħarrak [11]: to shake, to agitate, to stir.

ħarrar [11]: to liberate.

ħarta’ [9]:

ħāş (ħūş) [6]: to

ħaşad [1]:

hasad [2]: to envy

ħaşad [1]: to harvest.

haşal [1]: to leave

ħaşar [1]:

ħaşar [1]: to

xaşxaş [9]: to privatize

ħašš [8]: to pick and gather herbs	xtala [17]: to
xašš [8]:	ħtamal [17]: to support
ħass [8]: to feel, to sense	xtana' [17]: to suffocate
ħaşşal [11]: to get	xtār [17]: to choose
haşşal [11]: to make s/o leave	xtara' [17]: to invent
xaşşaş [11]: to specialize, to specify	xtarab [17]: to be destroyed
xaṭaf [1]: to kidnap	ħtawa [17]: to contain
xatam [1]: to seal, to stamp	ħtel [17]: to trick
haṭṭ [8]: to put	ja“ar [11]:
hatt [8]:	jadd [8]:
ħawa [7]: to contain.	jaff [8]: to dry out.
xawat [1]: to make crazy, mad.	jaxx [8]: to
ħawwa [12]: to aerate	jahhaz [11]: to prepare
ħawwal [11]: to deviate, to transform	jala [7]: to wash
xawwar [11]: to be hungry	jallas [11]: to straighten
ħawwaš [11]: to gather, to collect	jamma‘ [11]: to gather, to collect
ħayyaj [11]: to excite, to arouse.	jann [8]: to become crazy
xayyaṭ [11]: to	ja’ar [1]: to look at in a
xaza’ [1], xazza’ [11]: to tear, to rip apart	jarah [2], jarwah [9]: to wound
xazzan [11]: to store	jarr [8], jarjar [9]: to drag
xdarr [10]: to become green	jarraş [11]:
hedé [7]: to calm down	jass [8]:
ħedé [7]: to get	jawa / jewé [7]: to dirty
ħedir [4]: to be present. to watch	jehiz [4]: to be prepared.
xefé [7]: to become hidden, invisible.	ka‘zal [9]: to make round
heké / haka [7]: to talk	kabas [1], kabbas [11]: to press
ħelé [7]: to become beautiful, sweet.	kabas [1]: to make pickles
xelé [7]: to become empty, vacant.	kabb [8]: to throw
helik [4]: to	kabbar [11]: to make bigger
xeli’ [4]: to be born	kadaš [1]: to
xeliş [4]: to finish	kadd [8]:
ħemé / ħama [7]: to protect. To heat	kafar [1]: to blaspheme
ħemil [4]: to lift, to carry. To support	kaffa [12]: to continue
ħēn (ħūn) [6]: to become easy	kaħat [2]: to expel
xeré [7]: to shit	kall [8]: to be bored, to be tired.
xerib [4]: to be destroyed	kallaf [11]: 1. to cost. kallafné ġälé, <i>it cost me much.</i> 2. to charge with
ħerid [4]: to be upset	kallam [11]: to address, to speak to.
xeris [4]: to become	kamaš [1]: to hold, to grab
hesil [4]: to get	kammal [11]: to complete. To continue
xesir [4]: to loose	karrah [11]: to make hate.
hewé [7]: to desire, to	karrar [11]: to repeat
xewit [4]: to become mad, crazy.	kasar [1]: to
ħezir [4]: to guess.	kašš [8]: to
ħmarr [10]: to become red	kassar [11]: to
	katab [1]: to write

katt [8]:	masak [1], mesik [5]: to hold, to grab
kattab [11]: to make to write	mAŞş [8]: to suck
kawa [8]: to iron	mazaj [1]: to mix
kayyaf [11]: to be happy	medé / mađa [7]: to sign
kebir [4]: to become bigger, older	melih [4]: to become salty.
kēfa' [14]: to award.	mēt (mūt) [6]: to die
kefē [7]: to suffice, to be enough	naba' [2], nabba' [11]: to spring
kemil [4]: to be complete	naba' [1]: to appear
kerih [4]: to hate	nabaš [1]: to dig
kesé / kasa [7]: to cover	nadah [2]: to call
kesib [4]: to acquire	nadđaf [11]: to clean
labaṭ [1], labbaṭ [11]: to hit	nafađ [1], naffađ [11]: to
lafaḥ [2]: to	nafax [1]: to blow
lajj [8]: to insist on	naffaz [11]: to execute, to implement.
lahas [2]: to lick	nahab [2]: to pillage
laxbaṭ [9], xalbaṭ [9], xarbaṭ [9]: to	naħat [2]: to sculpt
lamm [8], lamlam [9]: to gather	naja / nejē [7]: to be saved.
la'aħ [2], la''aħ [11]: to lay	najah [2], nejħ [4]: to succeed.
la'aṭ [2]: to catch. to grab	najjaħ [11]: to make succeed
la' [8]: to shake	nakaš [1]: to dig
laṭaš [1]: to hit	nakaz [1]: to
latt [8]:	nakkat [11]: to joke
lawa [7]: to bend	na'ar [1]: to pierce
lawwan [11]: to color	na'aš [1]: to engrave
lawwas [11]: to pollute	na'az [2]: to
lazz [8]: to insist on	na' [8]: to complaint
lazza' [11]: to glue	na''a [12]: to choose. to clean, purify
le'ē [7]: to	narfaz [9]: to be angry
lebi' [4]: to fit, to match	nāş (nūş) [6]: to decrease in lighting
lebis [5]: to dress	naşab [1]: to erect
lefé [7]: to frequent.	nasaf [2]:
lehi' [4]: to follow.	naşah [2]: to give an advice, to recommend
lehi' [4], laħha' [11]: to reach	nasax [2]: to copy
le'ē [7], lē'a [14]: to find	naşš [8]: to leak
ltaha [17]: to be	naşšaf [11]: to dry. to make dry
ltazam [17]: to	nataf [1]: to
ma'as [2]: to squash	naṭar [1]: to wait
madd [8]: to stretch	nataš [1]: to
maħa / meħé [7], maħħa [12]: to erase	nawfar [9]: to
maxxaṭ [11]: to blow one's nose	nawwar [11]: to
malak [1]: to own	nawwaş [11]: to lessen the light
malħas [9], ħalħas [9]: to	nayyam [11]: to make to sleep
mall [8]: to be bored	naza' [2]: to damage
mann [8]:	nbahar [1 passive]: to
mannan [11]:	
marmaġ [9]: to	

nbasaṭ men [1 passive]: to be happy from
ne‘is [4]: to become sleepy
nedij [4]: to become mature
nēk (nīk) [6]: to fuck
nēm (nēm) [6]: to sleep
neşif [4]: to dry out
neşih [4]: to become fat
newē / nawa [7]: to intend
nfajar [1 pass.]: to explode
nħall [8 pass.]: to get loosened
nhazam [1 pass.]: to be defeated
nta‘aš [17]: to
nṭafa [17]: to be shut
ntala [7 pass.]: to get filled.
nta‘ad [17]: to criticize
ntaśar [17]: to spread
aba‘ [2]: to pull out
abad [2]: to receive payment
ābal [13]: to meet
abb [8]: to lift
abbađ [11]: to pay the wage
āda [14]: to sue
adaf [1]: to eject
adaħ [2]: to pierce
adda [12]: to spend (with time).
affal [11]: to lock
ahħ [8]: to cough
āl (ūl) [6]: to say, to tell
ala‘ [2]: to take out
alab [1]: to turn upside down
all [8]: to decrease, to lessen
alla‘ [11]: to depart
ana‘ [2]: to convince.
ā'a [14]:
araš [1], ar'aš [9]: to grind, to chew
araş [1]: to pinch
araṭ [1]: (1) to steal. (2) to hurt a body part by having it pinched. (3) to fuck
arfaş [9]:
arr [8]: to
arra [12]: to make to read
arrar [11]: to decide
ās (īs) [6]: to measure
asa / esē [7]: to be hard on.
aşaṭ [1]: to bombard

aşam [1]: to divide
aşar [1], aššar [11]: to peel
āşaş [13]: to punish
aşaṭ [1]: to fall
aşš [8]: to
aşş [8], aş'aş [9]: to cut
assa [12]: to harden.
aṭa‘ [2]: to cut
āṭa‘ [13]: to interrupt. to
aṭaf [1]: to pick, to reap
āṭal [13]: to fight
atal [1], attal [11]: to kill
aṭaš [1]: to cut
aṭṭa‘ [11]: to cut into pieces. to pass
awwa [12]: to make stronger
awwaş [11]: to shoot
ayyad [11]: to note down
ayyas [11]: to measure
elib [5]: to turn.
elē / ala [7]: to fry
eni‘ [4], ’tana‘ [17]: to be convinced.
erē / ara [7]: to read
ēs (īs) [6]: to measure
esē [7]: to become hard.
eši‘ [4]: to see
etil [4]: to be killed
ewē [7]: to get strong
'taham [17]: to break in.
'tala‘ [17]: to uproot, to pull up
'tana‘ [17]: to be convinced.
rabaṭ [1], rabbaṭ [11]: to tie.
rabba [12]: to raise, to educate.
rād (rīd) [6]:
rāḍa [7]:
radd [8]: to return, to give back
rafađ [1]: to refuse
rāhan [13]: to bet
raxxaş [11]: to make cheaper
rajaf [1]: to tremble
rajj [8]: to shake, to tremble
raka‘ [2]: to go down on the knees
rakan [1]: to calm down
rakkaz [11]: to fix
rama / remē [7]: to throw
rā'ab [13]: to observe
rasam [1]: to draw

raşş [8]: to be hard on	şaxx [8]: to shit
raşş [8]: to spray	şaḥḥal [11]: to cut the branches
rattab [11]: to arrange, to order	şahhal [11]: to
rawa [7]: to tell a story, to relate.	sahhal [11]: to make easier
rawwab [11]: to transform milk into	saxxan [11]: to warm
yoghurt	şaka / şekē [7]: to
rebē [7]: to be raised.	sakab [1]: to pour.
rebiḥ [4]: to win	şakk [8]: to doubt. To
ređē [7]: to consent, accept.	şakkal [11]: to vary. To form
rexiş[4]: to become cheap.	sakkar [11]: to close. To make someone
rtawa [17]: to satisfy thirst	drunk
rtēḥ [17]: to rest	şālah [13]: to reconcile
şa“ab [11]: to make harder	şalaḥ [2]: to undress
şa“al [11]: to light, to burn	sala’ [1]: to boil
şa“ar [11]: to price	şalfaṭ [9]: to burn from the effect of
sa‘a [7]: to seek, to ask for	chilly
şāb (şīb) [6]: to hit	sall [8]:
şabağ [1]: to dye	şall [8]:
şabak [1]: to interlace, to interconnect	sallaf [11]: to loan
şaba’ [1]:	şallaḥ [11]: to fix
sabb [8], sabsab [9]: to swear	şallaḥ [11]: to undress, to take from
şabb [8]: to pour	şallaṭ [11]: to
şabbar [11]: to make hand movements	şamad [1]: to place, to pose
şādar [13]: to	samaḥ [2]: to permit
şadd [8]: to pull. şadd el-habel, <i>he pulled</i>	şamm [8]: to smell
<i>the rope</i>	samma [12]: to name
sadd [8]: to close up, to block, to seal	şamma’ [11]: to make hear
şadd [8]: to repel	şammaḍ [11]: to collect, to save
şadda’ [11]: to believe	sammak [11]: to thicken
şafa / şefē [7]: to cure	sammam [11]: to poison
safa’ [1]: to hit	şammar [11]:
şafaṭ [1]: to	şammaṭ [11]:
şaff [8], şafşaf [9]: to arrange	şana’ [1]: to hang
şaffa [12]: to become.	şandaḥ [9]:
şaffar [11]: to	şanxar [9], şaxar [1]:
şağgal [11]: to make to work	sannaj [11]: to become paralyzed
şağgar, žeğgar [11]: to make smaller	şa’af [1], şa”af [11]: to break up, to cut,
saḥab [2]: to pull	to crack
şāḥab [13]: to befriend	şa’al [1]: to lift
şahad [2]: to witness	şa’lab [9]: to flip
şahad [2]: to beg	şa’ [8]: to split, to crack
şahan [2]: to	sa”a’ [11]: to get cold
şaxaṭ [2]: to . to injure	şāra’ [13]:
şahaṭ [2]: to kick out, to fire	şara’ [2]: to
şahḥ [8]: to become scarce	şarad [1]: to
şahḥ [8]: to recover, to get well	sarad [1]: to narrate

şaraf [1]: to spend money	sēh (sūh) [6], sēx (sīx) [6]: to melt, to liquify
şarax [1]: to scream, to shout	sehil [4]: to get easier
şarah [2]: to explain	sexin [5]: to heat, to warm
şara' [1]: to rise. şara'it el-şames, <i>the sun rose</i>	sehir [4]: to
sara' [1]: to steel	sekir [4]: to get drunk.
şāraṭ [13]: to bet	şēl (şīl) [6]: <i>to remove.</i> şēlon men mahallon, <i>he removed them from their place.</i>
şarbak [9]: to complicate	şelē [7]: to
şarmaṭ [9]: to commit prostitution	selim [4]: to be safe
şar'aṭ [9]: to	semi' [4]: to hear
şarr [8]: to spill	şerib [4]: to drink
sarrab [11]: to	sēwa [14]:
şarraf [11], şaraf [1]	şfarr [10]: to become yellow
şarraf [11]: to honor, to arrive. Used as an auxiliary in polite orders or demands.	şemīt [4]:
sarraḥ [11]: to discharge	sta‘ār (sta‘īr) [18]: to borry
şarraḥ [11]: to dissect	sta‘jar [18]: to rent
şarṣaḥ [9]: to scandalize	staftah [18]: to have as a fortunate start/opening
şaṭa‘ [2]: to touch	ştagal [17]: to work
şaṭab [1], şatṭab [11]: to cross out	ştaka [17]: to complain
şaṭaf [1]: to	stal'a [18]: to
satar [1]: to cover	ştara [17]: to buy
şawa / şewē [7]: to grill, to roast	starxa [18]: to relax
sawwa [12]: to fix	stawa [17]: to
şawwab ‘ala [11]: to point at	strayyah [18]: to take a rest
şawwab [11]: to feel the heat, to rise in heat	swadd [10]: to become black
sawwad [11]: to make black	t‘adda [12 pass.]: to
şawwar [11]: to photograph, to take a picture	t‘āfa [14 pass.]: to recover
şawwaṭ [11]: to vote	t‘allam [11 pass.]: to learn, to study
saysar [9]: to make easy	t‘alla’ [11 pass.]: to get attached to
şayyab [11]:	t‘ārak [13 pass.]: to fight with
şē‘ (şī‘) [6]: to	t‘arbaš [9 pass.]: to hang.
şe‘ib [4]: to get harder	t‘awwa’ [11 pass.]: to be late
şefē [7]: to become pure.	t‘axxar [11 pass.]: to be late.
şefē [7]: to recover	ta‘ab [1], ta‘ab [11]: to tire someone
sexē [7]: to behave generously, to be generous with.	ta‘am [11]: to pollinize
şehē [7]: to become clear. to wake up.	ta‘aj [2]: to curve, to bend
sa‘al [2], se‘il [4]: to cough	taba‘ [2]: to print
şēb (şīb) [6]: to	tabax [1]: to cook
şēb (şīb) [6]: to leave	tabaş [1]: to crush. to get crushed
şebi‘ [4]: to be full	tabb [8]: to
şef (şūf) [6]: to see	tabbal [11]: to drum.
şefi‘ [4]: to pity	tabba‘ [11]: to apply
	tafaş [1]: to run away

ṭaffa [12]: to shut
taftaf [9]: to spit
ṭahan [2]: to grind
taxtax [9], taxx [9]: to fracture
ṭāl (ṭūl) [6]: 1. to extend one's hand to grab something. 2. to become longer.
talaf [1]: to demolish
talfan [9]: to phone
talla [12]: to fill.
tallaj [11]: to freeze
ṭann [8]: to
ṭā' (ṭī') [6]: to support
ta''al [11]: to make heavy
ṭarab [1]: to
ṭarad [1]: to fire
tarak [1]: to leave
ṭaraš [1], ṭarraš [11], ṭartaš [9]: to splash
ṭaraš [1]: to make s/o deaf. to paint
tarjam [9]: to translate
tašš [8], taštaš [9]: to wet
ṭawa [7]: to
ṭawaš [1]: to annoy with high sounds
ṭawwal [11]: to make longer. to stay longer
ṭayyaz [11]: to turn the ass to s/o
tbassam [11 pass.]: to smile
tdarrab [11 pass.]: to train
te'ib [4]: to get tired
tebi' [4]: to follow
ṭefē / ṭafa [7]: to shut
te'il [4]: to become heavy.
ṭerē [7]: to become soft, plastic, flexible
ṭeriš [4]: to become deaf
ṭfadḍal [11 pass.]: to be kind. Used as an auxiliary in polite orders or demands.
tfa''ad [11 pass.]: to check
tfarra' [11 pass.]:
tfarraj [11 pass.]: to watch
tgadda [12 pass.]: to dine
txabba [12 pass.]: to hide oneself
ṭhaddas [11 pass.]: to converse
txalla' [11 pass.]: to
ṭhammal [11 pass.]: to support
ṭhammam [11 pass.]: to bathe, to shower
thanna [12 pass.]: to become fortunate

thaššar b-/fi- [11 pass.]: to hit on, to harass
ṭhassas [11 pass.]: to touch
ṭhawwal [11 pass.]: to transform
thayya' [11 pass.]:
thayya'l- + *suffixed pronouns*: to seem to someone.
tjarraş [11 pass.]: to be scandalized
tla''a [12 pass.], stla''a [18]: to catch
tmanna [12 pass.], stmanna [18]: to wish.
tmarran [11 pass.]: to exercise oneself
tmaşxar 'ala [9 pass.]: to mock
tmēda [14 pass.], stmēda [18]:
tnaşşab [11 pass.]: to commit fraud
tnēwal [13 pass.], stnēwal [18]:
t'āra' [13 pass.]: to fight, to
trajja [13 pass.]: to beg
tsalla' [11 pass.]: to climb
ṭşallat [11 pass.]: to
tsamma' [11 pass.]: to listen
tšannaj [11 pass.]: to
tšarda' [9 pass.]: to
tšāwar [13 pass.]: to consult with each other
tşawwar [11 pass.]: to imagine
ttabba' [11 pass.]: to follow, to pursue
ttafa'; ttefi', ttef' [19]: to agree, to consent
ṭtalla' [11 pass.]: to look
twa''a' [11 pass.]: to expect
tzakkar [11 pass.]: to remember
ṭzallat [11 pass.]: to get naked
tzarza' [9 pass.]: to tremble of fear
wa''a [12]: to wake up
wa''ad [1]: to promise
wahab [1]: to offer, to endow
waxaz [2]: to
wahhal [11]: to pollute with mud.
wakkal [11]: to
wallad [11]: to give birth.
wa'a [7]: to protect.
warad [1]: to
warja [12], arja [12]: to show
waşaf [1]: to describe
wassa' [11]: to widen

wassax [11]: to make dirty	żahar [2]: to appear, to seem.
waša [7]:	zakar [1]: to mention
wašwaš [9]: to	zakkar [11]: to remind
wazan [1]: to weigh	zall [8]: to humiliate.
wazza‘ [11]: to distribute	zall [8], zalzal [9]: to spill, to flow
wažżaf [11]: to employ	żallat [11]: to denude
we‘ē [7]: to wake up.	zalzal [9]: to tremble
weđih [4]: to become clear.	zammar [11]: to
wēfa’ [13]: to agree, to have the same opinion	żann [8]: to think
wefē [7]: to be faithful.	za’ [8]: to carry, to transport.
weji‘ [4]: to feel pain, to suffer.	za’af [11]: to clap
weli‘ [4]: to burn, to catch fire	zara‘ [2]: to plant, to cultivate
welid [4]: to be born.	zarab [1]: to
werim [4]: to swell	zarak [1]: to
wesi‘ [4]: to become wide, larger.	zarra’ [11]: to urinate
ye‘is [4]: to become depressed	zarza‘ [9]: to make s/o tremble of fear
yebis [4]: to dry, to stiffen	zawrab [9]: to pass through narrow roads
yeswa (present of <i>sewē</i>): to value	zawwad [11]: to provide
yetim [4]: to become orphan	zawwar [11]: to forge
za‘ab [2]: to expel	zayyan [11]: to decorate
za‘aj [1]: to annoy, to disturb	żebit [4]: to become correct
za‘a’ [2]: to scream	zēd (zīd) [6]: to increase
żabbaṭ [11]: to fix	zeğir [4]: to become smaller, younger
zaffat [11]: to	zehi’ [4]: to get bored
zahal [2]: to slide	zra’ [10]: to become blue

Text

From the play *Nazl el-Surūr*, by Ziad Rahbani, 1974.

2nd Scene

[*Tino is sleeping. Meanwhile sounds are heard, followed by sounds of broken glass. Two gunmen, ‘Abbēs and Fahed, break in the hotel. One of them wakes Tino up.*]

‘Abbēs: Bass ... wala kelmē aħsan ma ne’etlak ... kam šaxes ento hōn? Kam wāħad wlē? Kam wāħad?

Tino: Tlat ... tla ... tlatta‘eš.

Fahed: Tlatta‘eš.

‘Abbēs: ‘āl addim ... ṭlä‘ ma‘ Fahed ftahlo kell el-ğeraf ... baddē yyēhon kallon.

[*Tino and Fahed wake up the guests and make them descend into the lobby.*]

Fahed: Û‘a ħada ysamme‘nē şawto. Yalla wlē.

Barakēt: Ana eltellak ma benzal.

Fahed: Lataħt wlē. [*He push him onto the stairs with the others.*]

‘Abbēs: Kīfkon ento? ... ‘āl. Sma‘ūnē mnih ... fhamo kell kelmē ... ana esmē ‘Abbēs, w huwwē esmo Fahed, bas ana esmē ‘Abbēs šū fhemna? Sma‘ūnē mnih ... wlē sma‘ūnē mnih.

Fahed [screaming]: Sma‘o wlē.

‘Abbēs: Halla’ el-sē‘a weħdē w noşş... ‘abokra betṣir el-sē‘a settē w noşş... w men halla’ la‘abokra fī 5 sē‘at, w baddo yṣir šaqlē men šaġeltēn ... ya men’awweskon wāħad wara el-tēnē ...

The guests: T’awwesna?

‘Abbēs: Hasab el-tertib ellē raħ ne‘tikon yē halla’ ... w bel-ēxer menfajjir el-benēyē ‘alayna ana w Fahed ... ya bet’ūlo ē w menballiš men halla’ nhaddir la-l-sawra ...

The guests: Sawra?!

Fahed: Sawra, ē Sawra.

‘Abbēs: Šu fhemna? B-el-sawra lēzem ħada yballiš ... w hal-ħada meš raħ yejē la-wħdo ... w neħħna meš nā‘esna ši tankūn hal-ħada ... ana ‘Abbēs ... exewtē el-tnēn el-banēt ‘ambibī‘o ‘elkē ‘ala el-ṭarīħ w dmū‘hon ballalo ’zēz el-sayyarāt ... ē ... bayyē raħ ymūt ... w ma fī mestaħfa byesta’eblo b-balēš ... wahdo el-mōt ellē byesta’eblo b-balēš...

Fahed: Xayyē el-zgħir men jem‘a ċarabeto sayyāra ataleto ... kēn ‘amyel‘ab ‘ala el-ṭarīħ ... ma dafa‘ūlna jeneyto lēš? El-sayyāra ellē ċarabeto kbirē w ptelma‘...

‘Abbēs: W neħħna kellna ġabro ma mne’dar nelma‘.

Fahed: Ī ... wassa‘o el-ṭarīħ w ḥarġi ... lēš? La’anno ktir zgħiex...

‘Abbēs: La’anno shħabo zgħiex.

Fahed and ‘Abbēs: Ī baddna nexlaşmennon, haydē zgħar w kbār.

Fahed: Mbereħ men ‘abokra ḥarġi men el-ma‘mal ellē kenna ‘amneštegħil fī ana w ‘Abbēs, āl štabaho fina ‘ammenħarriż el-‘emmēl ‘ala el-edrāb ... ē kenna ‘ammenħarređon.

‘Abbēs: Wlak ē baddna nħarređon.

Fahed: Kīf badha tballeš el-sawra eza ma ḥarrađnēhon ... ṭaradūna.

‘Abbēs: Halla’ ento sme’to ellē elnēlkon yē ... hāy ‘īšē hāy? Ūlūlē ta šūf ...

The guests: [they answer no, by shaking their heads]

‘Abbēs: Badlē mra”a‘a alef re”a balēha aħsan, ‘omra ma tkūn, neħna ašrafelna nmūt ... ento aħsan menna šī?

The guests: Tst.

‘Abbēs: Metl el-exwē neħna w eyyēkon, baddna ne’telkon w ne’tol ħālna ... ħālē ma ba’ a tenṭā’.

Fahed: El-nār eza mdāye’tak w baddak texlas menna, zett ħālak fīha, ya pteṭfīha ya pteṭfik.

‘Abbēs: Ento kamēn meš mabsuṭin b-ħayētkon, ana ba’ref, ana jēyē rayyeħkon.

Fahed: Law elkon byūt, ma kento nzelto hōn, neħna eza aşadnēkon, aşadnēkon la’anno ma ‘endkon byūt ... w lē ... w lē ento m’attarīn ... lēš sēktīn? Ya xtofo nafaskon w sketo ‘atūl ... ya ma txallo ħada ġayrkon yeħkē ... badda tejē el-sawra wēn badda trūħ? Ma hiyyē menna w fina ...

‘Abbēs: Add ma ysaffrūha badda terja‘ tejē ...

Tino: Sīdna ... sīdna sīdna ... ḥālāt sawra?

‘Abbēs: Neħna ma jabarnēkon ta‘emlo sawra abadan ... neħna addamnēlkon ħallēn ...

[The guests consult with each other]

Tino: Ma’ūl na‘mel sawra ... šū ya jamē‘a? Sīdna ... sīdna lēk malla hay’ēt ... estēz Ra’ūf, waynak ent ... eħkīlak kelmē.

Ra’ūf: El ... el ... el-sawra ana b’ūl, taxtiż, fa ħezeb, fa jaridet ħezeb, fa e‘dēd l-el-ra’y el-‘ām, fa tahayyu’, fa iqtihām ...

‘Abbēs: Fa sedd būzak, mīn allak teħkē enta?

Tino: Sīdna, sīdna, sīdna, weħyētak neħna ma byetla‘ be-īdna nballiš b-el-sawra, la’anno kell wāħad fina b-miċi ‘ellē.

‘Abbēs: Ana šū fār'a ma‘ē ... teħrab enta w eyyēhon .. wēn daftar el-asēmē.

Tino: Hāy el-asēmē.

Fahed: Wa’ fo b-el-ṣaff ... wa’ fo ... b-el-ṣaff wlē b-el-ṣaff ...

Barakēt: Tħallat eddēmak ...

Fahed: W’āf.

Barakēt: Hayda ajnabē sīdna.

Fahed: Skūt, tħallat eddēmak.

Aysar: Sīdna ana awwesnē.

Fahed: Skūt.

Aysar: Awwesnē xalas.

Fahed: Ī xalas.

‘Abbēs: Halla’ yallē byetla‘ esmo bi’ūl ħāder w bi’arreb lahōn ta a‘tī el-ra’em. Sahīħ enno kelkon ċarar la-l-mujtama‘, bass meš lēzem tmūto kīf ma kēn ... fī nēs elha el-awlawiyyē. W raħ tetra’ amo ‘ala hal-asēs ... wlē wlē ana meš ḫālē ... kīf ḫālē? [Adīb passes out] Ma ħada yetharrak men mahallo ... trekū, xallī yertēħ šway men hal-ħālet el-zefet.

Sa‘ed: Ya maskin ya Adīb.

‘Abbēs: Barakēt el-Malek.

Batakēt: Ya lajif šansē šū kbir ana. [In a loud voice] Hāder.

Aysar: Hāder.

Barakēt: Wlak šu bēk ana Barakēt ... ana ana Barakēt sīdna w ma‘ē hayda el-ḥmār.

‘Abbēs: Arrib lahōn. [Barakēt steps one step] Wlak arrib lahōn.

Barakēt: Ma‘ē hal-‘aṣabē.

‘Abbēs: Xrās ... Aysar Kadakofka.

Aysar: Hāder.

‘Abbēs: Hadertak el-ḥmār.

Aysar: Na‘am.

‘Abbēs: Aysar w Barakēt, mlaḥḥin w moṭreb, wāḥad w tnēn.

Barakēt and Aysar: Lēš sīdna?

‘Abbēs: Ento afyūn el-mujtama‘ ento ... ento el-ša‘eb m‘attar w ‘ammetxallū yenṭerib b-te‘tīro ... ‘ammetšeġbo ‘al-sawra ktīr ... wāḥad tnēn.

Aysar: Lēš sīdna ... lēš ana wāḥad?

‘Abbēs: La‘annak enta ellē betlaḥḥenlo ... yemken law ma kenet betlaḥḥenlo, ma kēn beygannē.

Aysar: A‘ūzu b-Ellāh sīdna ... ‘ambeygannē la-hal-ba’ra ... Elyēs el-‘Āzūrē laḥḥanlo laḥnēn ...

Barakēt: Hayda ejrām ... šu hal-ḥakē hayda!

‘Abbēs: Šu elet?

Aysar: Meš ana sīdna, hayda Barakēt.

‘Abbēs: Šu elet enta?

Barakēt: Ana elet ... ana ana ana ma elet, ana elet šu hal-... ya kirām.

‘Abbēs: La’.

Barakēt: Šu ‘ala el-ğarām.

‘Abbēs: La’.

Barakēt: Walla ḥarām sīdna ḥadertak bet‘alli’ ‘ala šaġlēt sğīrē bala ta‘mē.

‘Abbēs: Xrās. Bema ennak ma rāḥ t’ūl ... bema ennak moṭreb w huwwē mlaḥḥin meš rāḥ entor la‘abokra ḥatta e‘telkon ... baddē tlaḥnūlē našīd el-sawra el-jdīd ... ma‘kon men halla’ lal-sē‘a tlētē w ness ... ya betsallmūnē el-našīd ya betsallam arwēḥkon ... šu fhemna?

Aysar: Fhemna walla fhemna.

‘Abbēs: Taḥiyyēt el-Alawūz.

Tahiyyēt: Hāder.

‘Abbēs: Ūlē ḥādra wlī ... ma ta‘emlē ḥālik rejjēl ... entē el-ra‘em tlētē ... ra”āṣa ēh.

Fahed: Nā’eṣna ra’eṣ.

‘Abbēs: Ra’ūf Zğēb.

Ra’ūf: Ana hāder, ezan ana mawjūd.

‘Abbēs: Mufakkir?

Ra’ūf: Na‘am.

‘Abbēs: Beṣū betfakkir enta?

Ra’ūf: ana bfakkir eh ... b-el- ... b-el-mesta’bal el-sawrē, bfakkir b-el-jīl el-ṭāyeš el-lāmutanāmī, bfakkir, bfakkir bi-tawāṭu’ el-ra’smāliyyīn el-muxaṭṭiḥīn ma‘ xāmilī el-ṭaba’a el-rāziha, bfakkir āh bfakkir bi-tazyīf el-mabādi’ el-asāsiyya wa kayfiyyat takyīfiha ma‘ al-tayyārāt al-mahalliyā w al-ḥasāsiyyāt ... wa axīran elē nażariytēn b-‘elm el-nabēt ... ‘elm ...

Fahed: El-nabēt.

Ra’ūf: ‘elm el-nabēt.

‘Abbēs: Bfakkir enno el-ra’em 4 ansab šī la-elak, la’anno kell ellē ‘addayton ḥakē, w ana ma bħebb el-ħakē ...

Barakēt: Hayda kell ‘omro ‘āmellna mašēkel.

‘Abbēs: Zakariyya el-Kel... Kel... Šu hāy?

Zakariyya: Kekleklē.

‘Abbēs: Kellellē.

Zakariyya: Kekleklē.

‘Abbēs: Arrib la-‘endē tašūf.

Zakariyya: Zakariyya el-Kekleklē.

‘Abbēs: Wlē arrib la-‘endē.

Fahed: Arrib la-‘endo tašūf.

Zakariyya: Kekleklē.

‘Abbēs: Kellellē.

Zakariyya: Kekleklē.

‘Abbēs: Kellellē.

Zakariyya: Zakariyya Kekleklē.

‘Abbēs: Wlē waddiħ... Kellellē.

Zakariyya: Īl Kek.

‘Abbēs: Kek.

Zakariyya: Keklek.

‘Abbēs: Kekkel.

Zakariyya: Kekleklē.

‘Abbēs: Kellellē.

Zakariyya: Wlak el-Kekleklē.

‘Abbēs: Wlē šu oṣṭak enta.

Zakariyya: Kellellē.

‘Abbēs: Kekleklē.

Zakariyya: Kellellē.

‘Abbēs: Wlak el-Kekleklē.

Zakariyya: Kellellē.

‘Abbēs: Wlē īl Kekleklē.

Zakariyya: Kellellē.

‘Abbēs: Wlē īl warāyē.

Zakariyya: Warāk.

‘Abbēs: Warāyē.

Zakariyya: Warāk.

‘Abbēs and Zakariyya: Kekleklē.

Zakariyya: Kellellē.

‘Abbēs: Wlak šu ptešteğil.

Zakariyya: Kekleklē, żabatit, żabatit.

‘Abbēs: Šu ptešteğil wlē, šu ptešteğil? Baddē exla‘ nī‘ak xale‘ ... Roberto Telyēnē ... raħ be‘tiġkon 5, 6, ento nēymīn sawa w hēk betdallkon nēymīn sawa 5, 6.

Zakariyya: Ana xamsē?! ... Lēš ana 5? Sīdna hoṭṭo elo 5 ... sīdna huwwē w ana w ana 6 la’anno sīdna huwwē ġarib w ana ebn el-balad hōn ... ba‘dēn hayda eza awwaṣto ma bihemmo ma byefham ‘Arabē la’anno ...

‘Abbēs: Enta ptefham ‘Arabē.

Zakariyya: Ana ē ... ana befhām ‘Arabē, lēzem ...

‘Abbēs: Enta ya ebn el-balad ptefhām ‘Arabē, 5, w huwwē ġarīb, ma byefham ‘Arabē 6.

Fahed: Halla’ lašu hal-šarī'a, ma el-xamsē hadd el-settē, badal ma nħoġtkon hadd ba‘eđkon, menħoġtkon eddēm ba‘eđkon hēk, w menšīlkon b-fared raħżeen, mnīħ hēk?

Zakariyya: Ī, eza hēk ē.

Fahed: Ī.

Zakariyya: Eza hēk ē.

Fahed: Mnīħa hāy.

Zakariyya: El-xamsē hadd el-settē ...

Fahed: Treka ‘layna.

Zakariyya: Ya ‘aynē.

Fahed: Ī treka ‘layna, fadde fekrak men hal-nēħyē.

Zakariyya: Fadħdayto.

Roberto: *Io volo parlare a l'ambasciatore d'Italia.*

Fahed: Yalla matrahak enta kamēn wlē.

[*Sawsan is crying*]

‘Abbēs and Fahed: Šu beha?

Fahed: Ba“do ‘anna?

‘Abbēs: Arrbē laħōn ‘ammo la šūf.

Fahed: Ba“do wlē.

‘Abbēs: Wlē ba“do wlē.

Fahed: Arrbē ya extē ... arrbē šu fī? Šu raħ nēkelkon?

[*Sawsan and her fiancée come closer*]

‘Abbēs: Šu esmak enta? Šu esma ya?

Jack: Esma Sawsan ya estēz ... w ana xaħiba.

‘Abbēs: W enta šu esmak ya ammūr?

Jack: Jack.

‘Abbēs: Jack.

Fahed: Jack ha ha ... ḥayyib wlē ... ḥayyib.

‘Abbēs: Laykē ya Sawsan ma txafē ... ma fī šī bifazzi‘ ... raħ ne‘tikon īixer ra’em 13 ... w mesyē Jack 7, law ma kēn xaħibik, kenet b’awwso halla’, la’anno la’im ... tħadidjal rja‘ ē la-mahallik.

Zakariyya: ‘Aynak tħarfha Jack kif ża‘aṭ, men hōn, laħōn, laħōn, kēn hōn, rāħ hōn, ſefto hōn, wēn huwwē Jack halla’?

‘Abbēs: Yaħħu hōnīk Jack.

Fahed: Nzēl lataħet wlē ... nzēl lataħet.

Zakariyya: Nēzel.

Fahed: Ī tharrak balla.

‘Abbēs: Karnik Mṣawwir ... ā‘ed tħawwerlē hal-klēb?

Fahed: Fī mṣawwir kamēn?

‘Abbēs: Mīn Karnik.

The guests: Wēn huwwē Karnik?

‘Abbēs: Wlē wēn huwwē Karnik?

The guests: Wēn huwwē Karnik?

Karnik: Tino ... mīn ‘ambi‘ayyiṭ baba? Tino ... Tino mīn ‘ambi‘ayyiṭ? [He speaks some Armenian and then appears from up the stairs.] Šu hayda baba?

Fahed: Wlē šu ba‘dak ma‘būr ‘amta‘mel fō’? Nzēl lahōn wlē.

Karnīk: Kenna nēymīn baba.

Fahed: Wlē nzēl lataħet ... tħarrak.

‘Abbēs: Karnīk 8.

Karnīk: Lēš 8? Kīf 8? Ma‘ mīn 8?

‘Abbēs: Wlē 8.

Karnīk: 8 ... 8.

‘Abbēs: Adīb el-Rayyis.

Fahed: Rayyis.

Tino: Yaħħū hōn Adīb.

‘Abbēs: Eza ‘ad we‘ē ūlūlo ra‘mo 9 ... w 10 Sa‘ed el-Mēlek ... mīn Sa‘ed el-Mēlek?

Sa‘ed: Ana sīdna ... kattir xayrak ‘ala hal-ra‘em ...

‘Abbēs: Mīn ba‘ed ma tra“am?

Tino: Sīdna ... ba‘ed fī ana w el-sett ‘Abla, sāħbet el-otēl hōn kello.

‘Abbēs: Ptēxod enta el-ra‘em 11, w el-sett ‘Abla el-ra‘em 12 ... ento mefđlīn ‘layna ...

Tino: Wējbētna.

‘Abbēs: Jama‘tūlna kell hal-jobana hōl. Hawdē jebtelkon yēhon ma‘ē men el-bēt ... meš harzēnīn ... bass bimaššo el-ħāl ... šway ‘ala el-bēb w ‘ala el-’zēz, aħla ma ħada yextor ‘ala bēlo yehrob men halla’ la‘abokra ... neħna meš fādyīn ndall nrā’ebkon, neħna baddna neħla‘ nertēh ... ‘abokra ‘enна šeġel ... w hawdē mżabbaṭīn tehfē ... a‘all fatħet bēb ... ’zēz zgħir, ‘awwaḍnēkon el-barakē ... haddē ya Fahed ‘alle’on ‘ala el-’zēz.

The guests: Ya mama ... byef'a‘o ... byef'a‘o ... byef'a‘o.

Fahed: W yef'a‘o šu fiha? ... Neħna šu jēyīn na‘mel hōn?

‘Abbēs: Haydē el-lēyha ... ya betṣir lēyħet 15 muwāten, neħna w ento, zalīlīn mad‘ūsīn b-yōm men el-eyyēm mned‘aso la-l-ħākem lataħet el-areħ ... ya betṣir lēyħet daħħaya el-sawra el-ħorafa, ellē kēn elhon el-ħaraf enhon yeftetho el-sawra ... ma‘kon 5 sē‘at ... ya sawra ... ya mōt ... ana tħale‘ ertēh ... abl el-sawra ... w abl el-mōt.

[A revolutionary song starts playing.]

Jāyi ma‘ el-ħaġġa b’el-maskīn

Jāyi ta a‘rif ardi lamīn

Lamīn ‘ambimūtu wlādi

B-ard blādi jū‘anīn

Jāyi ma‘ el-ħaġġa b’el-maskīn

Jāyi ta a‘rif ardi lamīn

Lamīn ‘ambimūtu wlādi

B-ard blādi jū‘anīn

Sinīn b’ina bla nawm

Arrana nū‘a el-yawm

Ya blādi la tlūmīna

Şerha barrat el-lawm

La tlūmi el-mažlūmīn

Jāyi ma‘ el-ħaġġa b’el-maskīn

Glossary:

‘abokra: *tomorrow; tomorrow in the morning.*
‘āl: interjection = *well, good.*
‘ambibī‘o: *they are selling* (present II of *bē*’).
‘amyel‘ab: *he is playing* (present II of *le‘ib*).
‘elkē (pl. ‘elkēt, ‘elak): *gum, chewing gum.*
ahsan (superl. of *mnih*): *better, best.*
ahsan ma + verb: (1) after a negative clause it comes in the sense of *wa ella + verb = or else + verb.* E.g.: wala kelmē ahsan ma ne’etlak *no word or else we kill you.* The literary meaning is: *no word is better than killing you.* (2) after other clauses it comes in the sense of *badal ma + verb = instead of + infinitive.* E.g.: xallī yrūh ynēm ahsan ma yeştegil *let him sleep instead of work.*
ballalo: *they wet* (past 3rd pl. of *ballal*).
bas: *but.*
b-balēš: *freely.*
bel-ēxer: *at the end.*
benēyē: *building.*
benzal: *I go down* (present I of *nezil*).
bet’ūlo: *you say* (present I of *āl*).
ptelma‘: *it shines* (present of *lama*’).
byesta’eblo: *he receives him* (present I of *sta’bal* + o ‘him’).
dafa‘ūlna: *they payed to us* (past 3rd pl. of *dafa‘ + lna to us*’).
dam‘a (pl. dmū‘): *tear.*
đarabeto: *she hit him* (past 3rd f. sg. of *đarab* + o ‘him’).
dmū‘, pl. of dam‘a.
dmū‘hon: *their tears* (dmū‘ + hon ‘their’).
esmē: *my name* (esem + ē ‘my’).
esmo: *his name* (esem + o ‘his’).
fhamo: *understand* (impert. pl. of *fehim*).
fhemna: *we understood.*
ftahlo: *open to him* (imperat. of *fatah* + lo ‘to him’).
ğeraf, pl. of ğerfē.
ğerfē (pl. ğeraf): *room.*
hal-hada: *this person.*
hasab: *according to.*
jem‘a (pl. jema‘): *week.*
jeneyto: *his reparation* (jenyē + o ‘his’).
kam: *how many.* kam şaxes *how many person.*
kbīrē (f. of kbīr): *big.*
kellna ğabra: *we are full of dust; dust is all over us.*
kelmē (pl. kelmēt): *word.*
kīfkon: *how are you?*
menballiš: *we start* (present I of *ballaš*).
menfajfir: *we explode* (present I of *fajjar*).
men’awweşkon: *we shoot you* (present I of *awwaş+ kon* ‘you’).

mestašfa (pl. mestašfayēt): *hospital*.
neħna meš nā'esna šī tankūn hal-ħada: *we don't lack anything to be this person*.
ne'etlak: *(that) we may kill you* (subj. of *atal* + *lak* 'you').
nħadđdir: *(that) we may prepare* (subj. of *ħadđdar*).
addim: *approach* (imperat. of *addam*).
ataleto: *she killed him* (past 3rd f. sg. of *atal* + o 'him').
eltellak: *I told you* (perfect of *āl* + -ellak 'you').
'zēz: *glass*.
raħ ne'ṭikon: *we will give you* (future of 'aṭa + kon 'you').
raħ ymūt: *he will die* (future of *mēt*).
šağlē (pl. šağlēt): *thing*.
şaxeş (pl. ašxāṣ): *person*.
sawra (pl. sawrāt): *revolution*.
şawto: *his voice* (şōt + o 'his').
sayyāra (pl. sayyārāt): *car*.
sayyārāt, pl. of sayyāra.
sma'o: *hear* (imper. pl. of *semi*').
sma'ūnē: *hear me* (imper. of *semi* ' + nē 'me').
şōt (pl. şwāt): *voice*.
šu fhemna: *what did we understand?*
ṭarī' (pl. ḥoro', ṭer'āt): *way, road*.
ṭer'āt, pl. of ṭarī'.
tertib: *order, arrangement*.
tlā': *go up* (imperat. of *teli*').
t'awweşna: *you shoot us* (present I of 'awwas + na 'us').
ū'a: *beware*.
waħdo el-mōt ellē byesta'eblo b-balēš: *death is the only one which might receive him freely*.
wala: *no*. wala kelmē *no word*.
wlē: vocative pejorative interjection.
ysamme'nē: *(that) he may make me hear* (subj. of *samma* ' + nē 'me').
zgħir: *young*.

Poems by ‘Omar Z‘ennē

Lēl w nhār,
 nhār w lēl,
 mā fī ġēr
 hadīs el-xēl.
 B-el-’ahwē aw b-el-šēre‘,
 b-el-knīsē w el-jēme‘,
 el-xawēja w el-sāne‘,
 w el-meštrē w el-bēye‘,
 w el-‘āsē w el-tāye‘,
 mahmūkīn be-sbē’ el-xēl.
 W nbesto w fraho w thanno!
 Yā shāb el-xēl!

*Night and day,
 day and night,
 there is nothing other than
 horse race talk.*
*In the coffee shop or in the street,
 in the church and in the mosque,
 the merchant and the artisan,
 the buyer and the seller,
 the disobedient and the obedient
 are busy in the horse race.*
So be happy, rejoice, and be fortunate!
O horse owners!

Glossary:

bēye‘	buyer
fraho	rejoice; be happy
ferih: ferh, freh; frah	to rejoice, to be happy
ġēr	other; other than
hadīs	talk
xawēja	merchant, gentleman
xēl	horses
jēme‘	mosque
knīsē	church
lēl	night
mahmūkīn	busy
mahmūk (f. mahmūkē; pl. mahmūkīn)	busy
mā fī	there is no (—)
meštrē (act. part. of štara)	buyer
nbesto	be glad, happy (imp.)
nbasat; nbesit, nbest	to be glad, happy
nhār	day
ahwē	coffee shop
sāne‘	manufacturer, artisan
sbē‘	race
shāb	owners
sāheb (f. sāhbē; pl. shāb, ashāb)	owner; master; friend; companion
šēre‘	street
tāye‘	obedient
thanno	be fortunate
thanna: thann, thannē, thannay; thanna, thann	to be fortunate
yā	O
‘āsē	disobedient, rebel

Texts

This is a piece of a poem by Paulus Elias Khuri , بولس الياس الخوري , of Kfar-Šaxnā, Caza of Zgharta. Written in 1939. (Ignatius Tannus Khuri. *Mustafā Āğā Barbar, Hākim Tarābulus wa al-Lādiqiyah* 176-1834. Jarrus Press: Tripoli, 1985. Pp. 303-306)

The poem is a story occurring in Tripoli, under the rule of Mustafā Āğā Barbar, governor of Tripoli, between 1801 and 1833. It concerns an army officer who used to spend his money on drink and gamble and who kept his family in want as a result of that. In this piece, Barbar Āğā questions the family of the officer who tells him that they are poor and that their father spends the money on the welfare of the army. Barbar Āğā sends his slave to bring the officer so that he pays him his due wage. The officer is brought to the governor and he is afraid that the truth about him be revealed. He is questioned then and the governor finds out the reality of his acts, therefore he orders his execution.

Original text

اول ما بعت يسأل عيالو نحنا بحاله التعتبر قالو
عن منعيش من كار الشحادى وهو عالعسكر عن بيحط مالو
الحاكم جن من هاك الافادى وقلبو رق عا حالة اطفالو
صاحب و قال هي اكبر شهادى عن بتنفيذ سوء حالو
وصاح يا عبد عالمأمور نادى حتى قبضوا اجرة اعمالو
جابوا العبد طوعاً للاراده ولما شاهد الحاكم قباليو
صار الخوف على محياه بادى وبيمنه صارت تحك بشمالو
خاف بحيث ان السكر عادى قبيحه تعيب بالدين و جمالو
ونخاف بحيث للحاكم سيادي قوي و البشر تخشى خيالو
ونخاف بحيث هو خان المبادى وسعى بمنيته منو لحالو

Poetical pronunciation

Beiruti pronunciation⁶⁴

Awwal mā ba‘at yes’al ‘yālu,	Awwal mā ba‘at yes’al ‘yēlo,
As he ⁶⁵ sent after his family ⁶⁶ to question them,	
“Nehna b-ħālt el-te‘tīr”, qālu,	“Nehna b-ħālt el-te‘tīr”, qālo,
they said: “We are in a despicable situation;	
“An men‘īš men kār el-šeħādi	“Amm men‘īš men kār el-ħādē
we are living from a job of begging	
W hū ‘al-‘askar ‘an biyħuṭt mālu”.	W hū ‘al-‘askar ‘amm biyħoṭt mēlo”.
while he spends his money on the army.”	
El-ħākem jann men hāk el-ifādi	El-ħākem jann men hēk el-ifēdē
The governor was shocked by such an account,	
W qalbu raqq ‘a ħālet aṭfālu.	W qalbo raqq ‘a ħālet aṭfālo.
and his heart felt pity over his children’s situation.	
Şāħ w qāl: “Hī akbar šahādi;	Şāħ w qāl: “Hī akbar šhēdē;
He shouted and said: “This is the biggest testimony	
‘An betfīdnī sū’ ħālu”.	‘Amm betfīdnē sū’ ħālo”.
which is proving to me his bad condition.”	
W şāħ: “Yā ‘abd! ‘al-ma’mūr nādi!	W şāħ: “Yā ‘abed! ‘al-ma’mūr nēdē!
He shouted: “O slave! Call the officer!	
Hatta qabbdu ejret a‘mālu.”	Hatta qabbdo ejret a‘mēlo.”
So that I pay him the wage of his works.”	
Jābu el-‘abd, ḥaw‘an l-el-irādi,	Jēbo el-‘abed, ḥaw‘an l-el-irādē,
The slave brought him following the order,	
W, lammā šāhad el-ħākem qbālu,	W, lamma šēhad el-ħākem qbēlo,
and, when he saw the governor in front of him,	
Şār el-xawf ‘ala meħyāħ bādi	Şār el-xōf ‘ala meħyē bēdē
fear became visible on his face	
W yamīnu şārt thekk bi-śmālu.	W yamīno şārt thekk bi-śmēlo.
and his right hand started scratching his left hand.	
W xāf bhayt enn el-sekr ‘ādi	W xāf bhēt enn el-seker ‘ādē
He was afraid because drunkenness is an ugly habit	
Qabīha t‘ib b-el-dīn w jamālu.	Qabīha t‘ib b-el-dīn w jamēlo.
Which is shameful in religion and its beauty.	
W xāf bhayt l-el-ħākem siyādi	W xāf bhēt l-el-ħākem siyēdē
He became afraid because the governor has firm authority	
Qawiyyi w el-bašar texša xayālu.	Qawiyyē w el-bašar texša xayēlo.
and humanity fears his shadow.	
W xāf bhayt hū xān el-mabādi	W xāf bhēt hū xān el-mabēdē
He was afraid because he betrayed the principles	
W sa‘a b-meneytu menu la-ħālu.	W sa‘a b-meneyto menno la-ħālo.
and he sought after his death by himself.	

⁶⁴ As if pronouncing an ordinary prose text. It should be taken into consideration that the original dialect of the author is different; his dialect belongs to the North dialect.

⁶⁵ i.e. the governor.

⁶⁶ i.e. the family of the officer.

Glossary:

akbar		bigger, biggest
aṭfālo	his children	
ṭefel (pl. aṭfal)	child	
awwal mā		when; as
a‘mēlo		works
‘amal (pl. a‘mēl)		work
b-		in
baśar		humans; humanity
ba‘at		he sent
ba‘at: b‘at; b‘at		to send
bēdē (f. bēdyē; pl. bēdyīn)		visible
bhēt		since; because
bi-		in
dīn (pl. adyēn)		religion
ejret		the wage of
ejra (pl. ejar)		wage
enn		that
hēk el-		such a
hī		she (it)
hū		he
hatta		so that
ḥākem (f. ḥākmē; pl. ḥākmīn, ḥekkēm)		governor; governing (act. part.)
ḥālet (pl. ḥālēt)		situation
ḥālo	ḥāl (pl. aḥwēl)	his situation
xayēlo	xayēl (pl. xayēlēt)	
xāf	xāf: xef; xāf	his shadow
xān	xān: xen; xūn	shadow
xōf		he became afraid
ifēdē (pl. ifēdēt)		to become afraid
irādē (pl. irādēt)		he betrayed
jamēlo	jamēl	to betray
jann	jann men	fear
	jann: jannē, jannay; jenn	account; report; certificate
	jann men: jannē, jannay; jenn	will; order
jēbo	jēb: jeb; jīb	his (its) beauty
kār (pl. kārāt)		beauty
		he became crazy
		he was shocked by
		to become crazy
		to be shocked by; to be stupefied by
		he brought him
		to bring
		work; job

I-		to; for
lamma		when
mabēdē	mabda (pl. mabēdē)	principles
ma'mūr (pl. ma'mūrīn)		principle
meħyē	his face	officer
	meħya	
men		face
meneyto		of; from
	menyē	his death
menno	la-ħālo	death
	menn-(—) la-ħāl-(—)	by himself
mēlo		by (—)self
	mēl (pl. amwēl)	his money
neħna		money
nēdē		we
	nēda: nēd, nēdē, nēday; nēd	call (imperative)
qabīħa (pl. qabīħīn)	ugly	to call
qabbdo	I pay him	
	qabbað; qabbið, qabbd	to pay
qalbo		his heart
	qaleb (pl. qlūb)	heart
qawiyyē (pl. qawiyyīn)		strong
qāl		he said
	qāl: qel; qūl	to say
qālo		they said
	qāl: qel; qūl	to say
qbēlo		in front of him
	qbēl	in front of
raqq		he became soft
	raqq: raqqē, raqqay; reqq	to become soft
sa'a b-		he sought after
	sa'a: sa', sa'ē, sa'a; s'a, s'	to seek
seker		drunkenness
siyēdē (pl. siyēdēt)		authority; sovereignty
sū'		badness
ṣāħ		he shouted
	ṣāħ: ᷬeh; ᷬih	to shout
ṣār		he (it) became
	ṣār: ᷬer; ᷬir	to become
ṣēhad		he saw; he watched
	ṣēhad; ᷬehed	to see; to watch
ṣħadē		begging
ṣħedē		testimony
ṣmēlo		his left (hand)
	ṣmēl	left

ṭaw‘an l-		following
texša	xešē: xeš, xšī; xša, xš	she (it) fears
te‘tīr		to fear
thèkk	ḥakk: ḥakkē, ḥakkay; ḥekk	misery
t‘īb b-	‘ēb b-: ‘eb; ‘īb	that she (it) scratch
w		to scratch
yamīno		she (it) is shameful in
	yamīn	to be shameful in
yā		and
yes’al		his right (hand)
	sa’al: s’al; s’al	right
‘a		O
‘abed (f. ‘abdē; pl. ‘abīd)		that he asks
‘al-		to ask
‘ala		on
‘askar (pl. ‘asēker)		slave
‘amm betfidnē		on the
	fēd: fed; fīd	on
‘amm biyhoṭṭ		army
	‘amm biyhoṭṭ ‘a-	she (it) is benefiting me; she (it) is providing
	ḥaṭṭ: ḥaṭṭē, ḥaṭṭay; ḥoṭṭ	me
	ḥaṭṭ ‘a-: ḥaṭṭē, ḥaṭṭay; ḥoṭṭ	to benefit; to provide
‘amm men‘īš		he is putting
	‘āš: ‘eš; ‘īš	he is spending
‘ādē (pl. ‘ādēt)		to put
‘yēlo		to spend
	‘yēl	we are living
		to live
		habit
		his family
		family